

FIFTY-SEVENTH

ANNUAL MEETING

OF THE

American Institute of Instruction

LECTURES, DISCUSSIONS, AND PROCEEDINGS

BAR HARBOR, ME., JULY 6-9, 1886

Published by order of the Board of Directors



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AMERICAN INSTITUTE OF INSTRUCTION.

Fifty-Seventh Annual Meeting,

JULY 6, 7, 8, AND 9, 1886.

JOURNAL OF PROCEEDINGS.

FIRST DAY.—JULY 6, EVENING.

The fifty-seventh annual meeting of the American Institute of Instruction was held at Bar Harbor, Mt. Desert, Me., from July 6 to 9, 1886. The opening meeting was called to order by the president, Hon. J. W. Patterson, of New Hampshire, on the evening of the 6th.

In the unavoidable absence of Gov. Robie, who expected to deliver the address of welcome, Rev. F. A. Palmer, of Bar Harbor, welcomed the visitors to the hospitalities of the village, while State Superintendent Luce extended a welcome on behalf of the state.

President Patterson, replying for the Institute, said,—

Allow me, gentlemen, in responding in behalf of the Association, to thank you, not only for your words of cordial welcome, but for the broad and enlightened sentiments you have expressed relative to the cause of popular education. The republic must rise or decline with the intelligence and virtue of its people. The relative importance of our system of public instruction will increase with the population and with the multiplication and complication of national interests. Hence teachers must ultimately become a recognized and indispensable estate of the realm; and it is a subject of gratification when statesmen recognize their place among the forces of government and social progress. We had expected no less than this from the representatives of the intelligent and virtuous people of Maine. Here the feet of an English colony first pressed the soil of New England; and here their leader still sleeps at the mouth of the Sagadahoc. Standing as a sentinel upon the extreme limits of the republic, it is altogether fitting that your rich and ample state should foster the diffusion of learning, which is the source and defence of that freedom which in 1607 she first welcomed to her shores. We are glad to meet on this beautiful island and within the jurisdiction of a state that has done so much to illustrate the scholarship, the statesmanship, and the military heroism of the country. There are two prime elements of the greatness of states: The first is subjective and spiritual; the second is objective and material; and both are given with a prolific hand by the creative power. But the efficiency of the one, and the value of the other, are in the divine economy the product of human effort. The intellectual conception of objects in the order of nature must precede their material development.

All products of civilization are children of the brain as truly as painting and statuary. Hence the schools are the source and measure of the industrial and social power of every community. The schools of Athens made Greek art immortal; the schools of Germany are the source of her power and prosperity. Hence, to provide wisely for the education of the American people is the first and greatest duty of American statesmanship. The relative importance and prosperity of New England are due more to her schools than to her industry or her soil; and we are glad to acknowledge that Maine, though last, is not least of the eastern sisterhood of states in the support of popular education.

The president then introduced the speaker of the evening, Hon. Henry Barnard, of Hartford, Conn. "Reminiscences of our Educational Work" was the subject of Mr. Barnard's discourse.

Our American system of education, said Mr. Barnard, is largely inherited from the English system. Even our famed New England Primer, "the spiritual milk of American babes," is simply the former English Protestant primer, and the Protestant primer itself is but a modification of the old Catholic primer of 1492: even the very illustrations are borrowed. Again: The original free schools were not common schools; they were not even *free* as we now understand it,—that is, not free by taxation. They were endowed like the English grammar schools. Even the Boston Latin School was not free for a hundred years.

Mr. Barnard here reviewed the status of the public school system fifty years ago,—in the matter of official reports, school-houses, attendance, teachers, and public and parental interest and support. At that time no ideal school-houses like those to be found now was ever thought of. Anything was considered good enough to herd the children in. In fact, the first report on school-house architecture made to the Connecticut legislature they refused to publish, averring that any carpenter could build a school-house good enough for all practical purposes. At that day there was but one male teacher in the whole of Connecticut receiving a salary as high as \$800 a year, and only one female teacher receiving \$300 a year. The schools, in fact, were not patronized by the professional class, but only by the children of the poorer classes. What might be called school "sheds" were at that time built on the streets, or in a spare corner of a green or a grave-yard. To day there are over \$100,000,000 invested in school-house property.

Mr. Barnard, in some very interesting "reminiscences," briefly detailed the steps by which the public schools have been brought from this low stage to their present high standard. "Good enough for the best, cheap enough for the poorest."

Adjourned.

SECOND DAY—WEDNESDAY, JULY 7.

The Institute was called to order by President Patterson promptly at 9 o'clock.

Prayer was offered by Rev. Thomas J. Morgan, of Providence, R. I.

The president then delivered his annual address. (See p. 1.)

S. T. Dutton, Superintendent of Schools, New Haven, Conn., followed with a paper upon "Education as a Preventive and Cure for Crime." (See p. 15.)

The subject was further discussed by Messrs. C. C. Rounds, of Plymouth, N. H. ; A. P. Stone, of Springfield, Mass. ; Rev. A. E. Winship, of Boston, and the president.

Prof. C. C. Rounds of Plymouth, N. H. :

One cannot but commend the wise self-restraint which, in a field so vast, has led the speaker to limit himself to a few clearly defined lines of thought. He has evidently had truth, rather than rhetoric, in mind, and, without discussion, the essay would leave upon the mind a clear impression of the subject discussed.

I would like, however, to emphasize one or two points. One is the important consideration that work has a disciplinary and moral effect. It is passing strange that in this New England of ours that truth has of late years been so widely discredited. We are not so far away from the early struggles of our Puritan ancestors, whose stern work was so potent in transforming this world of ours, and in building up the character of New England men and women.

The great successes achieved in other lines should not allow us to forget the part that manual labor has taken in forming the character and molding the statesmanship of the past. It is a suggestive picture, this of Daniel Webster amusing himself in the midst of his great legal labors by farm work ; of Gladstone felling

a tree, and yet at the same time toiling with the greatest questions of statesmanship—not looking up offices for favorites, but guiding the civilization of the world. Fortunate is that country which has many such men.

To-day we have among the great working classes of the country types of character whose judgments are always relied upon in an emergency; characters that have been gained while using the plane and hammer. Hence as educators, we should never lose sight of the great moral power of work. I cordially and heartily agree with the speaker in his presentation of that point.

I do not mean to claim that training in the use of tools and other handicrafts is a panacea for all the evils of our modern civilization; but I do say, Better the hand that has grasped a tool, than the hand that is covered with a kid glove and can only find employment in its neighbor's pocket.

We, as educators, cannot afford to overlook the needs of honest toil, whether of hand or brain,—for those who teach are as much men and women of labor as those who wield the plane and hammer. I have known, and many a teacher has known, of many boys who would have been saved from a life of disappointment and crime if at the right time they could have been turned into the path of honest labor. And I am glad that to-day, throughout the whole of the country, a belief in the importance of labor is constantly gaining ground. As it is, there are too many who leave our schools without the ability to fill the place which Providence intended for them, and the shoemaker or the blacksmith is out of place if he has to turn his energies into some other line of effort than that for which he is naturally fitted.

I cannot say, however, that I agree entirely with Prof. Woodward that we are to send the whole boy to school, at least, that all are to be trained alike. I do not believe either in any system of manual training that does not take due cognizance of intellectual training, for the industrial world is only too eager to take hold of the children before the school has done its work. But if the right training be given to children, both intellectual and manual, with right home training, they will in after life not be found loafing in the streets, but will be constantly seeking for something useful to do. The moral training should also go hand in hand with this intellectual and manual training. It is, however, too often slighted in our systems. Children are good

enough in the school and in the home, but they grow up without that strong moral fibre which enables them to pass from the restrained activities of school life to the activities of the business world. It is for the teacher to mold their characters, and guide them into the paths of morality and industry. Education can thus prevent crime by leading youth in that direction where all their activities are engaged in works of use.

In the Austrian school system, evening schools have been provided for the pupils for two years following their attendance on the ordinary schools. It is just the period of trial that they have to bridge over,—that chasm between school life and business life,—and that is where the Austrian system helps them by its evening classes.

I know it is said everywhere that we cannot introduce manual training into the schools; it is an impossibility. But, as to the impossible, might we not take a lesson from scientists of former times? Dr. Lardner proved conclusively that a steamer could not cross the ocean, but just after he had proved it so satisfactorily to himself, the "Savannah" sailed into an English port. And thus we may look at this question. The public school system is always on trial, and the public school system must be constantly changing its sphere to meet the growing wants of the people. As I take it, the most important function of the public school is to save men and women from evil. Hence the test of the public schools is the future of these men and women, and anything that tends to better their future should have its weight in our systems of education.

I am sure that the growing respect for the value of industrial training, and the greater regard for the importance of that critical period between the ages of fourteen and eighteen, will lead us to so modify our system as the times and the public demand.

A. P. Stone, LL. D., Springfield, Mass. :

I think that a great many teachers fail to see the bearing of this question of Education as a Preventive of Crime. What leads me to that idea is this: A great many whom I have met seem to accept the statement, without any reservation, that the educated rascal has great influence, and that knowledge, therefore, only adds to his power. The importance of that statement, however,

vanishes when we consider the fact that the influence of the educated rascal is not on the educated community nor on the educated man. The educated villain deals with the ignorant, corrupt, and depraved masses. Let us not, therefore, fear to lift up our banner, and to maintain that we know that education is power; but, at the same time, let us always bear in mind that we must educate for character, and not simply for mental development. Lift up the masses and give them character, and take them out of the sphere of the influence of these villains, these corrupt men, who live upon the ignorance of the masses.

Rev. A. E. Winship :

I am glad to have Mr. Dutton advocate the introduction of manual training on the ground of its moral tendency rather than its direct intellectual benefits; for, while we may differ regarding the intellectual gain of industrial diversion of school-time and thought, there can be little difference regarding its moral influence.

It may be said, as it has been here to-day, that the working-man does not set us the intellectual standard which the school desires; but, though the working-men may not be the most intellectual class, there are certainly no more moral people than the great middle class, the day laborers in the higher branches of mechanics. As the son of a laboring man, I enter my protest against any insinuation that the honest working-man is not the peer in character of any man.

Society needs the wholesome stimulus of hard work. We can afford to go out of our way to bring its benefits to the children of the rich as well as the poor. We need it as a moral and intellectual balance. The educational expert must deal with that psychology which applies to the emotions as well as that which deals with the intellect. We have much to learn in the education of the emotions, in training men and women for the duties of life rather than as subjects for the insane asylums. Self-control is more needed to-day than intellectual athletics. Socialism and Nihilism will yield to the common school when reverence for skilled labor goes hand in hand with admiration for brilliant thought. It is not simply a question whether industrial education will quicken the intellect, but, rather, whether it will ennoble manhood.

Superintendent S. T. Dutton :

I have endeavored to base my remarks upon the facts as they have appeared.

The *Public School Chronicle*, of London, England, has lately published the results of some investigations that have been made in that city in reference to the status of the poorer children. It was discovered that in the matter of intellectual training nothing could be accomplished with a great number of them because they came to school without any breakfast. There you see the need of a physical education in its most vital sense. In the course of this investigation they found about 70,000 children on the streets of London in training for the criminal ranks. The physical and moral needs of these children is a momentous question calling for the immediate and earnest attention of England. But it is also necessary for us in America to realize what is going on around us. As to the results which may arise from a course of manual training, experiments tend to show that the child is benefited physically, morally, and intellectually. Even among the youngest, see how much better are children from a kindergarten when they come to our schools than those who come from the streets; and so with older children who have had the benefits of industrial training. In New Haven we find that it makes different boys of them; and in life their chances of success are certainly far greater than if they had simply an intellectual training.

President Patterson :

It seems to me that in the discussion of this question we are very much inclined to confound things that are different, and so make mistakes by not understanding each other.

Let us take an example, and see how it works in actual life. Suppose you have a school in which philosophy is taught, or, it may be, mathematics, and other branches of study found in our academies. A boy pursues these studies say from ten to fifteen or twenty years of age, and thus acquires, what nearly every one would acknowledge, large intellectual discipline and power of thought. He cannot then shoe a horse or make a house, simply because he has only intellectual discipline; but if with the mental power thus acquired he puts himself to learn the requisite trades,

he will make a better blacksmith or better carpenter because of his intellectual discipline. On the other hand, put a boy to shoeing horses, and keep him at it from the time he is ten until he is eighty years of age, and he will get little or no intellectual discipline from the work. The fact is, mere manual labor does not discipline the mind. Work, itself, is a good thing so far as it goes, and was so considered by the Jews in their educational system. It is a trite but true saying, that "The idle brain and hand are for the devil's use."

Now we all know that an individual may build, and study as he builds, a steam engine, and obtain a knowledge of its philosophy at the same time; but the building and running of a steam engine and the study of its philosophy are as distinct as a text-book and the acquisition of its contents. A man may profitably make the steam engine his text-book in the study of mechanics, but the manual work on the steam engine does not necessarily help the study, as we have too often seen. As to the workshop's imparting a moral power, Christian or unchristian, that is nonsense.

I cannot see, and do not believe, that there is any tendency in labor, mere labor of the hand, to educate the brain or purify the heart, though of course labor may be and is beneficial in many ways to the individual and the community. If a boy has no inclination for intellectual work, by all means put him to manual labor. Indeed, a great many boys to-day are in school who ought to be out at a trade; but it does not necessarily follow that the machine-shop in which you put him tends to educate his brain, any more than brain work will give skill to the hand. Both philosophy and facts refute such an assumption. If it were true, the blacksmith would be the most intellectual man in a community, and the dancer, by using her feet, would discipline her mind and purify her heart; but it is evident there is no connection between the two.

Again: Look at the practical side of the question. Think of putting industrial education into our country schools. We have now to labor night and day to get funds for fifteen or twenty weeks of schooling for the children, and it is utter nonsense to think we can get, or to advocate at present, such appropriations or taxation, outside of the cities, as manual instruction would necessitate.

A child manages on the average to get about three years of school instruction in this country. Surely it will be a misfortune if the children of New England are not allowed to devote this

small amount of their lifetime to the training of the brain power and heart power which have so much to do with future success in every walk of life. I am an advocate of schools of technology, in which art and science are made mutual helps in the acquisition of both, and should be glad if every boy and girl could learn a trade, but I should deprecate an attempt to engraft an industrial department upon our public schools until we can find some way to increase educational funds; for it would withdraw both money and interest from the schools, neither of which can they afford to lose. An industrial adjunct, under the direction of a scholar not an artisan or of an artisan not a scholar, would fail of its object, and would tend to lessen public intelligence, without materially increasing the skill of productive industry. The multiplication of arts and sciences, and the increasing complexity of our civilization, to say nothing of the political and social demands for increased intelligence, call rather for a lengthening than a shortening of the years of pupilage.

A Committee on Nominations was then appointed, consisting of the following:

Gen. T. J. Morgan, Providence, R. I.; J. F. Blackinton, Boston, Mass.; S. T. Dutton, New Haven, Conn.; Justus Dartt, Montpelier, Vt.; H. P. Warren, Lawrenceville, N. J.; E. R. Goodwin, Nashua, N. H.; N. A. Luce, Augusta, Me.

In the absence of Hon. W. A. Crockett, of Frederickton, N. B., who was to have presented a paper, Hon. Henry Randall Waite, Ph. D., gave an address upon "The Function of the Public School," maintaining that that function was the creation of citizens. The subject was continued by Gen. H. B. Carrington, U. S. A., of Boston.

EVENING SESSION.

At the evening session, Superintendent George A. Littlefield, of Newport, R. I., presented a paper on

"The Chief Needs of Schools." (See p. 32.) He was followed by Prof. A. S. Hardy, of Dartmouth, in an address on "The New Departure in Education." (See p. 55.)

THIRD DAY.—THURSDAY, July 8.

The Institute reassembled at 9 A. M., at the call of the president. After prayer by Rev. Dr. Harris, of Andover Theological Seminary, Prof. L. Sears, of the University of Vermont, gave an address entitled "A Plea for the Study of Anglo-Saxon." (See p. 76.)

APPOINTMENT OF COMMITTEES.

The president here announced the following committees:

Committee on Necrology—Merrick Lyon, of Rhode Island; Edward Conant, of Vermont; G. E. Bemis, of Massachusetts; Thomas Tash, of Maine; D. N. Camp, of Connecticut; G. A. Wentworth, of New Hampshire.

Committee on Resolutions—Henry C. Hardon, of Massachusetts; E. C. Carrigan, of Massachusetts; S. W. Landon, of Vermont; William T. Peck, of Rhode Island; L. I. Camp, of Connecticut; W. O. Robinson, of New Hampshire.

Committee on Teachers and Teachers' Places—Francis Cogswell, of Massachusetts; J. C. Greenough, of Massachusetts; Alvin Pease, of Rhode Island; Joseph A. Graves, of Connecticut; C. C. Rounds, of New Hampshire; W. J. Corthell, of Maine; A. C. Campbell, of Vermont.

The next exercise was a lecture by Prof. Albert C. Perkins, of Adelphi Academy, Brooklyn, N. Y., upon the subject, "Methods, Their Use and Abuse." (See p. 90.) In the discussion which followed Rev. A. E.

Winship, of Boston, and ex-President J. C. Greenough, of Amherst, took part. (See p. 110.)

Following this was an address by President Wm. DeWitt Hyde, of Bowdoin college, upon the subject "Overwork in Public Schools." (See p. 111.)

The paper was discussed by Dr. Merrick Lyon, of Providence, R. I., and Dr. Baker, of Baldwinsville, Mass.

Merrick Lyon, LL. D. :

I do not think I ever heard a discussion which covered the question of over-pressure in our schools so well as this, and I wish it were published in pamphlet form and circulated throughout the entire country. It has been my lot to be acquainted with educational work for many years, and this subject has always been a matter of discussion and complaint. When thoroughly examined, however, all cases are found much alike. A friend of mine asked one mother, who had been complaining of the ill effects of the school-room work upon her child, "What are the habits of the girl at home?" "Well," she replied, "she comes home regularly after school, but goes out sometimes in the evening, usually not more than three or four times a week, returning about 11 or 12 at night." My friend replied that it might be expected the girl would be sick, and he did not make any serious effort to console the poor woman.

Dr. Bethune, in an oration before the literary societies of Yale college, said,—“Many commence their studies when past early youth, after having practised some trade or active calling, and, anxious to overtake time, they devote themselves with unremitting zeal to their books, but do not change their habits at table. Soon their color grows sallow, their shoulders stoop from lassitude, they become emaciated and sad, make some sickly efforts to do good, and then creep into an early grave, “Poor fellow!” exclaim the friendly mourners; “he died a victim of studious zeal.” No such thing. Let the epitaph-maker chisel upon the stone, for the warning of others, “Died of too much meat.”

For many years I have carefully observed the influence of prizes in schools, and have found it about the same under all conditions.

When they are offered, the students soon decide who will be quite certain to secure them, the scholars generally disregard them, and only a small number enter the competition. Thus they have no beneficial influence upon the whole school, and in some cases it is positively injurious.

Sickness from overwork is extremely rare. I do not remember to have known a pupil suffer from legitimate overwork in school. Occasionally an ambitious parent wishes his son to enter college at a given time. The boy makes a desperate effort to get ready, but finds the labor too great, and soon breaks down in intellectual and physical vigor. The same thing sometimes happens from an unwise haste to complete the regular courses of study in ordinary school work. The folly of such a course is well illustrated by the attempt of a Dutchman to hire a horse to go one hundred miles in four hours. The livery stable keeper told him that none of his horses could do it. He replied, "Have n't you got a vip?"

Dr. Baker:

I desire to call your attention from a medical standpoint to a single phaze of the important question which is before us for discussion. We all know that the habits of living of a very large number of people are such as unduly stimulate the brain and nervous system, while the proper exercise of the rest of the body is too often neglected. As a result of this high pressure and one-sided style of living, what is known as the nervous diathesis is now met with far more frequently than ever before. The great increase of mental and nervous disorders during the past twenty-five or fifty years has attracted the attention of all medical men.

This undue prominence and weakness of the nervous system now so prevalent is a most important factor to be borne in mind in estimating the effects of mental labor upon the health of school children, for the tendency will not lessen in the years to come unless some radical reforms in our methods of living are effected, while it is sure to be transmitted in a greater or less degree, giving to many children of coming generations an abnormal susceptibility of the nervous system, which will require great care in the conduct of their education. The liability to an inherited weakness of nerve tissue should never be lost sight of during the period of

school life, for children possessing this diathesis cannot with safety undertake the mental tasks which others belonging to healthier stock are able to accomplish not only with ease, but with positive benefit.

It is unfortunate that the time when the physical system is developing and assuming new functions should also be the time when the severer mental labor is undertaken; the double work which the organism is then called upon to perform is, at best, a severe task upon it, and the danger at this period of life is greatly increased by our custom of competitive examining and graduating exercises. Brain activity requires a large expenditure of vital force, and if taxed beyond a certain limit, without proper care, *it will draw upon the other organs of the body for its support*, depriving them of their necessary nourishment, and causing various disorders in consequence. This principle cannot be emphasized too often, and the effects of mental labor upon the health of each pupil must be constantly studied if one would avoid the fatal error of training the mind at the expense of the physical organism.

THURSDAY EVENING, JULY 8.

The opening paper of the evening was by Hon. M. A. Newell, of Baltimore, Md., secretary of the Maryland State Board of Education; subject, "Confessions of a School-Master." (See p. 129.)

Col. Nicholas Van Slyck, of Providence, R. I., who had also been announced for this evening, was unexpectedly detained. Happily, however, Mrs. Mary A. Livermore was at Bar Harbor, and to the great enjoyment of the Institute gave her interesting lecture upon "Harriet Martineau."

FOURTH DAY—FRIDAY, JULY 9.

Again at 9 o'clock A. M. the Institute responded to the call of the President.

Prayer was offered by Rev. Dr. C. F. Allen, of Richmond, Me.

AMENDMENT TO CONSTITUTION.

By recommendation of the Directors the following amendment to the constitution was then presented to the Institute, and adopted :

In Article II the following sections, numbered 1, 2, 3, and 4, are substituted for Section 1.

SECTION 1. The members of this Institute shall be divided into three classes, styled active, associate, and honorary.

SEC. 2. Any person interested in the cause of education, and recommended by the Committee on Membership, may become an active member by a major vote of the members present and voting at any regular meeting.

SEC. 3. Only active members shall be empowered to vote or hold office.

SEC. 4. Any person of good moral character may become an associate member by paying the annual assessment.

The section numbered 2 of Article II is numbered Section 5.

In Article IV Section 1 is amended by inserting, after the word "Treasurer," the words "and the Assistant Treasurer."

In Article I, Section 3 is amended by adding to it the following :

"They shall have power to vote an annual assessment of one dollar upon the members, except honorary members, that shall be present at the annual meeting. They shall annually elect the following standing committees: (1) A committee of three, who with the President, Secretary, and Treasurer, shall constitute the Committee of Membership, whose duty it shall be to report to the Institute from time to time the names of such persons as they may

recommend for membership ; (2) a committee of three on Finance, whose duty it shall be to audit the accounts of the Treasurer, and under control of the Board of Directors to draw orders on the Treasurer for the payment of charges against the Institute ; (3) a committee of three on Necrology.

Sections 2 and 4 of the By-Laws are struck out.

It was then voted that this amendment, so far as it relates to the Committee on Necrology, go into effect this year.

OFFICERS FOR 1887.

Gen. Thomas J. Morgan, of Rhode Island, chairman of the Committee on Nominations, presented the report of that committee, which was accepted. The officers therein nominated were then unanimously elected by ballot.

Their names are as follows :

President—J. Milton Hall, Rhode Island.

Secretary—George E. Church, Rhode Island.

Assistant Secretary—Ray Greene Huling, Massachusetts.

Treasurer—James W. Webster, Massachusetts.

Assistant Treasurer—Augustus D. Small, Massachusetts.

Vice-Presidents—MAINE.

W. J. Corthell, Gorham.

G. B. Tiles, Augusta.

Jere M. Hill, Bangor.

Mary E. Hughes, Castine.

J. H. Hanson, Waterville.

L. T. Jordan, Lewiston.

L. H. Marvel, “

E. H. Sampson, Saco.

Thomas Tash, Portland.

R. Woodbury, Castine.

NEW HAMPSHIRE.

Channing Folsom, Dover.

Charles P. Hall, Hinsdale.

Amos Hadley, Concord.

J. Kelsey, Nashua.

C. C. Rounds, Plymouth.

W. A. Robinson, Franklin Falls.

VERMONT.

M. H. Buckham, Burlington.	J. M. Hitt, Northfield.
Edward Conant, Castleton.	S. W. Landon, Burlington.
Justus Dartt, Montpelier.	H. M. Willard, Saxton's River.
Judah Dana, Castleton.	

MASSACHUSETTS.

Thomas W. Bicknell, Boston.	G. T. Fletcher, Marlborough.
Sarah J. Baker, "	H. T. Fuller, Worcester.
J. F. Blackinton, "	A. D. Gray, Springfield.
Lucretia Crocker, "	J. C. Greenough, Amherst.
Larkin Dunton, "	Ellen Hyde, Framingham.
J. W. Dickinson, "	W. T. Harris, Concord.
Bernice A. DeMeritt, "	H. F. Harrington, New Bedford.
H. C. Hardon, "	E. A. Hubbard, Hatfield.
A. D. Mayo, "	D. B. Hagar, Salem.
Samuel W. Mason, "	D. W. Jones, Roxbury.
Hiram Orcutt, "	George H. Martin, Bridgewater.
James A. Page, "	Richard L. Pease, Edgartown.
W. E. Sheldon, "	John T. Prince, Waltham.
Edwin P. Seaver, "	Charles P. Rugg, New Bedford.
John Tetlow, "	A. Allen Stanton, Norton.
A. G. Boyden, Bridgewater.	H. E. Sawyer, Northfield.
C. Goodwin Clarke, S. Boston.	Elbridge Smith, Dorchester.
I. N. Carleton, Bradford.	J. G. Scott, Westfield.
E. H. Davis, Chelsea.	A. P. Stone, Springfield.
W. E. Eaton, Charlestown.	W. W. Waterman, Taunton.
Alice E. Freeman, Wellesley.	

RHODE ISLAND.

Sarah E. Doyle, Providence.	L. W. Russell, Providence.
Albert Harkness, "	Thos. B. Stockwell, "
D. W. Hoyt, "	J. M. Sawin, "
E. H. Howard, "	H. S. Tarbell, "
Merrick Lyon, "	Wm. E. Wilson, "
Thos. J. Morgan, "	George A. Littlefield, Newport.
L. H. Meader, "	Alvin T. Pease, Pawtucket.
Joseph E. Mowry, "	J. M. Nye, Phenix.
W. T. Peck, "	

. CONNECTICUT.

Henry Barnard, Hartford.	J. D. Bartley, Hartford.
F. F. Barrows, "	C. F. Carroll, New Britain.
J. A. Graves, "	L. L. Camp, New Haven.
C. D. Hine, "	D. N. Camp, New Britain.
Augustus Morse, "	H. M. Harrington, Bridgeport.
W. I. Twitchell, "	B. G. Northrop, Clinton.
N. L. Bishop, "	Chas. Northend, New Britain.

A. W. Edson, Jersey City, N. J. John Eaton, Marietta, Ohio.
 Irwin Shepard, Winona, Minn. Wm. Crockett, Frederickton, N.B.
 H.P. Warren, Lawrenceville, N.J.

Councillors.

J. W. Patterson, New Hamp.	John Kneeland, Massachusetts.
H. B. Sprague, California.	W. A. Lambert, "
E. H. Ruggles, New Hampshire.	Wm. A. Mowry, "
James L. Barrell, Massachusetts.	A. J. Manchester, Rhode Island.
Francis Cogswell, "	A. P. Marble, Massachusetts.
M. G. Daniell, "	B. F. Tweed, "
J. G. Edgerley, "	George A. Walton, "
Frank A. Hill, "	A. E. Winship, "

The nominations were unanimously approved.

After the election of officers, Miss Emily G. Wetherbee, of Lawrence, Mass., read a paper upon "The Study of English Literature." (See p. 147.)

President J. C. Greenough, of Amherst, endorsed the views set forth by the speaker as follows :

In this paper, literature has been treated as literature. We see here at last a disposition to set aside the matter of etymology and syntax, which has of late been brought forward in such style as to cover up and destroy the effects of literary study. As to the time in which literature should be studied, I think we may judge from the experience of this successful teacher that when the selections can be read is the time to enter upon the study of literature. Children can grasp facts at an early age. It should also be borne in mind that there are two classes of facts,—facts external, and

facts also of much greater moment,—subjective facts, facts impressed upon the pupil's own mind. At a later period than this early stage they can study rhetoric. Then when the time comes, let this rhetoric be studied as it is needed in its application to literature, and let the two go side by side, so that the pupils can apply their knowledge of rhetoric in their study of literature and so appreciate the benefits of both.

Axel Gustafson, who was announced to speak upon "Temperance Teaching in Schools," though unable to be present in person, had sent his MS., and the address was read by Hon. E. C. Carrigan, of Boston. (See p. 169.)

Rev. A. A. Miner, of Boston :

I should like to say a few words with reference to the author of this paper. Mr. Gustafson is a Swede by birth, and an American citizen by adoption, marrying an American, to whom he owes much of his success. For the last ten or fifteen years he has been a resident of London, where he prepared his great work on the study of the drink question, "The Foundation of Death." The book itself seems to me to be eminently orthodox throughout, and if time would allow I should be delighted to perform some of the experiments mentioned therein, and which any man and woman can perform on themselves. The doctrine permeating this essay is also correct. Alcohol is never a stimulant; it is a paralyzer from the start. The very first action of alcohol is to paralyze the regulatory nerves controlling the flow of the blood and retarding it in its proper work. Thus certain veins become overcharged with blood, giving to persons the appearance of excitation. Again: Alcohol has a tendency to bring a great proportion of the warm blood to the surface, thus really cooling instead of heating the system. Its use also increases rapidity of respiration, thus directly retarding the purification of the blood, and consequently slackening all the vital processes by which heat is produced. This paralyzing effect thus gradually overcomes one organ after another until finally the heart itself is reached, and then the man is dead. I believe this is the true doctrine; and you need not, therefore, try to recuperate invalids by the use of alcohol.

I may mention here an instance of a friend of mine in New Hampshire who had two beautiful daughters just entering upon womanhood. These young women were stricken with fever. The physician told my friend, who was an unbeliever in alcohol, that the only hope of saving his daughters was in the use of stimulants. "My convictions," he said, "are against the use of stimulants in every form." But as he saw his oldest daughter sinking lower and lower he consented; the stimulant was given. The girl died. Again, the second one appeared to be nearing death's door, and again the physician repeated his counsel. "No," said the father; "I yielded to your judgment before, and the stimulant did not succeed in saving her. No stimulant shall be given to this child." No stimulant was given, and she recovered. Of course one sloe does not make a summer, but this case is typical of many others.

In reference to the use of text-books, so methodically presented in the paper to which we have just listened, I feel compelled to take issue on a few points. By implication one would infer that we are shut up to certain given text-books in the teaching of this subject. I should not like to have that general impression go forth. The tendency to-day is against the authority of the text-book, and to make the teacher the authority; and I for one would be sorry to have any doctrine prevail that would tend to conflict with this tendency. I may say that in Massachusetts the Board of Education has steadily declined to give its recommendation to any one text-book. They prefer to leave that matter to work itself out. For myself I have great confidence in the teachers, feeling that when they undertake to teach the truth they will surely find it out.

The paper of Col. Nicholas Van Slyck, of Providence, upon "The Right and Duty of the State to Educate its Children," was then read by the secretary, Mr. George E. Church. (See p. 191.)

FRIDAY EVENING.—July 9.

On the opening of the meeting, the treasurer, Mr. James W. Webster, of Malden, Mass., submitted his report. The amount on hand at the beginning of the

fiscal year was \$94.70. The receipts were \$1,373.10, the expenditures \$930.80, and the amount on hand at the end of the year \$537. The report was duly accepted.

Dr. Merrick Lyon, Chairman of the Committee on Necrology, presented the report of that committee. (See Appendix.)

The closing lecture of the Institute was then given by Hon. Edward Atkinson, of Boston, Mass., upon the subject, "School Instruction and the Labor Question." (See p. 202.)

RESOLUTIONS.

Mr. H. C. Hardon, of Boston, for the Committee on Resolutions, reported the following:

METRIC SYSTEM.

WHEREAS, The Metric System of Weights and Measures is the completest and the most scientific of any of which the world has any knowledge; and

WHEREAS, The acquisition of a knowledge of it can be acquired by an average American pupil acquainted with decimal fractions in a dozen arithmetical lessons of the usual length; and

WHEREAS, A similar knowledge in our own weights and measures, for the purpose of calculating values therein, often requires months, and a long array of figures and complicated processes; and

WHEREAS, By the more general education of the people here than in many other countries, the commonest transactions of life could be carried on in the metric system at once by the business world, if that system were adopted by compulsory legislation, as an understanding of its units would be immediate as soon as their representatives were seen; and

WHEREAS, The introduction of this system for government transactions into nations less favored than the United States has

been attended by no difficulty, and has simplified their accounts; and

WHEREAS, The United States, in its legislation relating to the above (Revised Statutes of U. S., secs. 3569 and 3570), is only permissive in that contracts may be made and enforced in these weights and measures, and determines the value by law of those weights and measures when reduced to our own method of expressing quantity;—now, therefore,

RESOLVED, That the American Institute assembled at Bar Harbor in July, 1886, most respectfully petition the congress of the United States for further legislation favorable to nationalizing the system at the earliest possible date; and toward this end we ask,—

That in future contracts in the mail service and for the P. O. Department of the United States, the weights carried, and the distances contracted for, and the material supplied, shall be expressed only in the terms of that system;

That in army contracts hereafter to be made, the weights and distances, surfaces, solidities, and quantities in liquid or dry measures shall be only expressed in that system;

That in all the contracts for the building of public buildings, the construction of forts, docks, vessels, and in the supply of material for public use, the advertisements and the contracts for the same be expressed only in terms of the metric system;

That the reports of the Signal Service of the United States be expressed in those terms, translated, if necessary, into the common terms;

That in future, grants to railroads, and all establishment of rates by government authority, be based upon quantities and distances stated in the metric system;

That also, so far as lies in the power of the general government, this system of weights and measures shall be made familiar to the people, to the end that the cumbrous, troublesome, and very imperfect system of weights and measures that we have inherited from the past generation may be superseded by one in harmony with our currency, with the decimal system, rapid calculation, the desire of science, and the spirit of progress.

RESOLVED, That these opinions and petitions be forwarded by the secretary of this association to the congress of the United States, and put in charge of the senior senator of the state in which this association is now assembled.

FEDERAL AID.

WHEREAS, The country is burdened with a body of illiterates representing over 6,000,000 persons, native and foreign; and

WHEREAS, It is the policy of the government to make all necessary provisions for the general welfare; and

WHEREAS, At a convention recently held in Kentucky, and by the subsequent action of the United States senate, and in the educational councils and conventions, the importance of federal aid to common schools has been repeatedly shown,—

RESOLVED, That the American Institute of Instruction again and most respectfully urges congress to make an appropriation for the support of public instruction, to the end that the illiteracy of the country shall be reduced to a minimum.

RESOLVED, That it is the judgment of this institute that an interstate educational convention should again be convened in some one of the states South, wherein such action may be taken as shall secure appropriations in aid of and for the maintenance of schools for the education of illiterates; that the president appoint a committee of three, who shall be empowered to increase their membership, and whose duty shall be to take such steps as shall promote national legislation in the premises, and report their doings to the next convention of the institute.

TENURE OF OFFICE.

RESOLVED, That in the wider attention that many of the able young men just entering political life are giving to economic studies and political history, and the resolution which they show to sever place-hunting from public affairs in order that the national representatives may concentrate their attention upon the great questions that lie at the foundation of a nation's prosperity, meet our fullest indorsement; that well tested and thoroughly competent servants in the civil service, like well tested and thoroughly competent instructors in the schools, *should be removed only for cause*, contributes to efficiency, and laws stringent enough to secure both these ends are plainly the path of honor to state and nation.

THE NATIONAL BUREAU OF EDUCATION.

RESOLVED, That in the opinion of the American Institute of Instruction congress should make a more liberal appropriation for the maintenance of the National Bureau of Education, that in its management the best available talent may be secured, as well as for the further development of the department of education in the circulating of statistical and other educational intelligence.

The following resolution was offered by Mr. Taylor, of Boston, and seconded by President Hyde, of Bowdoin :

RESOLVED, That in the judgment of this institute a greater permanency in the teacher's tenure of office is essential to the best interests of the schools ; that the annual election, where service is continuous, should be abolished, and that teachers should be elected to serve, subject to removal for cause.

RESOLVED, That the action already taken by the Massachusetts legislature on this question is in the right direction, and that the teacher's profession owes much to Hon. E. C. Carrigan and his coworkers for their judicious, persistent, and successful labors to secure this legislation.

Mr. E. C. Carrigan offered a resolution, gracefully thanking the president, as follows :

WHEREAS, The retiring president of the American Institute of Instruction, Hon. James W. Patterson of New Hampshire, during his administration has prepared for the institute programmes of especial excellence and rare literary character,—

RESOLVED, That the thanks of the institute are due and are hereby tendered to him for his zealous and intelligent oversight in the selection of topics for discussion by which he has advanced the educational influence of this association, for his impartial and dignified bearing as presiding officer, and for his faithful and efficient discharge of every official duty.

RESOLVED, That there be presented to him an engrossed copy of these resolutions, attested by the officers of the institute.

It was also

RESOLVED, That the thanks of the American Institute of Instruction are due and are hereby tendered to Payson Tucker, General Manager of the Maine Central Railroad, for his generous and intelligent interest in promoting the comfort and pleasure of the members of the institute, and for the special pains he has taken for their entertainment during the session of this convention.

All resolutions were unanimously passed.

In accordance with the resolution on Federal Aid, the president appointed the following members to represent the Institute, and to promote action in the measure :

For New England—Hon. E. C. Carrigan, Massachusetts Board of Education.

For the South—Hon. M. A. Newell, State Superintendent of Maryland.

For the West—President Homer B. Sprague, Mills College, California.

The committee were empowered to increase their number as they deemed necessary, and report at the next annual meeting.

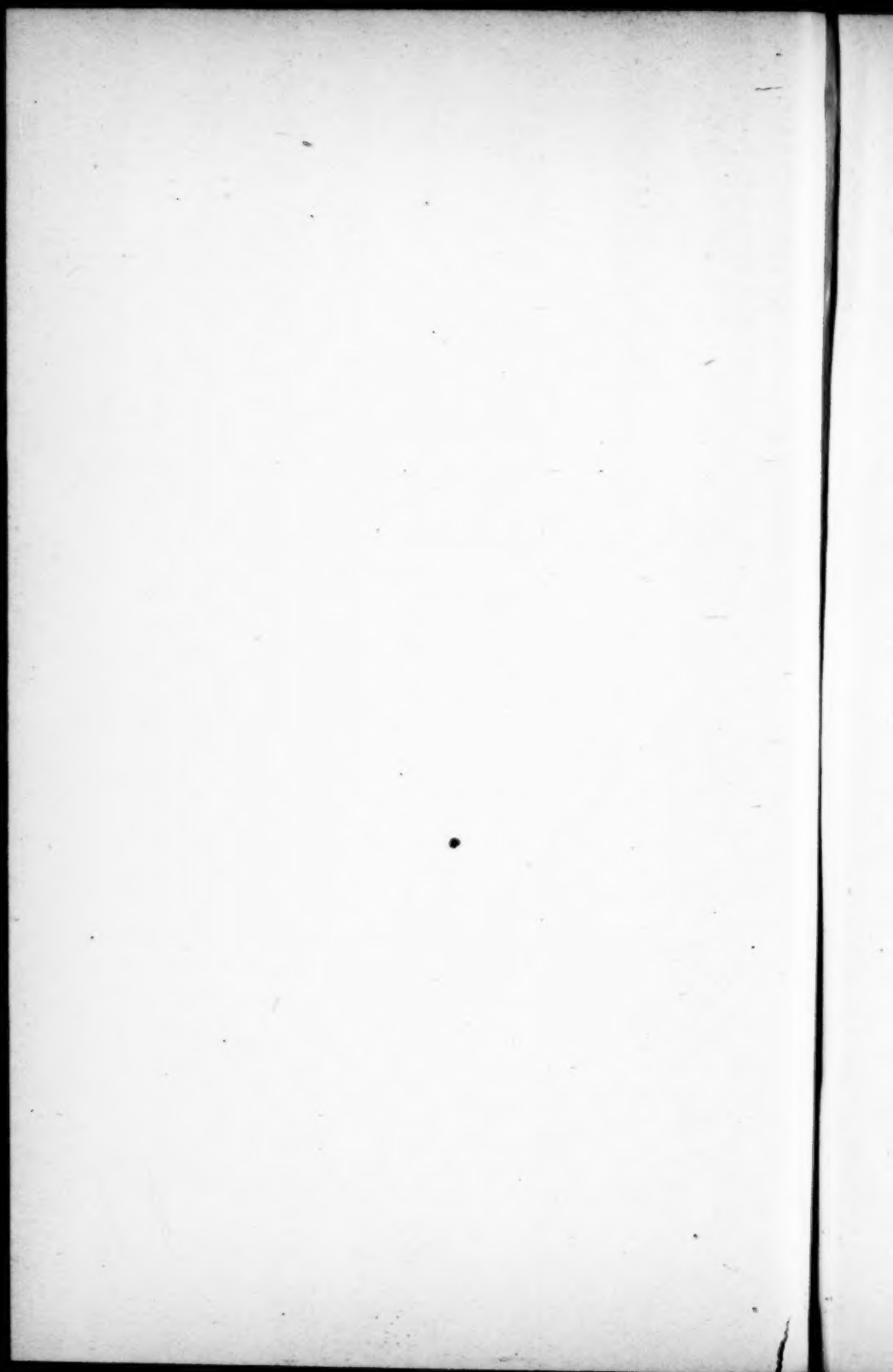
The retiring president, Hon. J. W. Patterson, of New Hampshire, then gracefully introduced the incoming president, Mr. J. Milton Hall, of Providence, R. I., who made a fitting response. And so passed into history the fifty-seventh annual meeting of the American Institute of Instruction.

LECTURES AND ADDRESSES

DELIVERED BEFORE THE

American Institute of Instruction,

JULY, 1886.



I.

PRESIDENT'S ADDRESS.

BY J. W. PATTERSON, LL. D., OF NEW HAMPSHIRE.

Should I fail to congratulate you upon the auspicious opening of this convention, you might properly charge me with a want of professional enthusiasm, or an inability to appreciate the power of numbers. Our solicitude for the great cause we represent is relieved, and our expectations for this anniversary more than realized, by this magnificent gathering of the friends of education.

It is a source of satisfaction, rising far above any consideration of immediate success, that the natural force of this honored association is not abated, but rather increased, on the up grade of its second half century. While gaining the prestige of maturity, the Institute has come slowly to be recognized as a bond of professional unity, which brings the teachers of the country, of all grades, into an organized community of common interests and common responsibilities.

This organization should be religiously fostered and persistently maintained as the indispensable condition of professional standing and influence,—for teaching as a mere disjunct industry will be crowded into a subordinate position by other and selfish interests, and will exert little power upon the character or destinies of the country ; but, as the active agency of

an organized and intelligent profession, its voice will be heeded, and its vital force reach and be potential, in every function of public life, and it will be awarded its legitimate place among the higher callings of an advanced civilization.

In educational as in military affairs success is secured by the union and concentration of forces. Association enables us to bring to bear, upon the problems which are constantly rising, the rich experience, the disciplined faculty of observation, and the profound thinking of the most gifted who have devoted their powers to this department of labor. It helps us by sharp and enlightened discussion to hold our theories and methods to the path of real progress, in spite of the clamor of fanatics and Rip Van Winkles. It rides down partisan hobbies with facts, and lifts to the level of practical sense the extravagant claims of zealous enthusiasts. It brings our vagrant speculations to the crucial test of reason and sound philosophy, and gives steadiness and consistency to the work.

Every department of intellectual labor is so advanced and full in our day that only the specialist can hope to reach original work; and yet the specialist is liable to over-estimate the relative importance of his calling, and become, in the expressive language of the time, a crank. At rare intervals this *species homo* will be found among the prophets of our "cave," but the exotics which he cultivates are likely to wither when exposed to the free ventilation of a great convention of scholars.

On the other hand, a strong organization, whose decisions voice the judgments of the ablest and wisest

of their guild, will have great weight in superseding effete customs, in engrafting new principles upon old systems, or in abolishing cherished fallacies and establishing a better policy in the conduct and method of the schools. This power to marshal and regulate the elements of progress is a natural prerogative of an established and permanent union. But it has other duties springing from the constitution of society. An institution established for the common good, and maintained at public expense, all claim the right to criticise, and but few forego the privilege. The schools belong to this class, and have had their full measure of abuse. In the general indictment, about all conceivable sins of omission and commission have, at one time or another, been charged upon them as delinquencies; but many of these strictures have arisen from an imperfect definition of the real objects and functions of the system. A permanent association of men of recognized ability and standing in the profession, annually meeting for deliberation and debate, may do much to establish the fact that our system of public instruction was founded by law for definite purposes, and constitutes an essential department of government; that teachers are public officials amenable to law, and, where the schools are properly conducted and supported, may be held accountable for the character of their legitimate work, and for nothing more. It can be shown that the duties of the school should not be confounded with those of the church, the family, the reformatory, or the work-shop, The state established schools to create and maintain such an amount of popular intelligence; such a degree of mental and moral discipline, as would promote the

social and industrial interests of society, and perpetuate the power of self-government. This is the legitimate and exclusive work of the system, and it should not be held responsible for the practical incapacity which it is not designed to cure, or for the viciousness which it cannot reach. Its influence should certainly be promotive of all the religious virtues, and its instruction be made practical; but it should not become sectarian, for that would restore by indirection the union of church and state in violation of fundamental law. But this may not exclude revelation from the schools.

Nor should the schools be too industrial, for that would substitute mere dexterity for mental and moral power as the fruitage of the system. We hail improvement, and believe in progress, but are not yet so thoroughly illuminated as to be willing to abandon altogether as exploded ignorance theories that are the growth of centuries of experience, and under which the greatest of mankind have been educated. Others

"Have lights, where better eyes are blind,
As pigs are said to see the wind."

Pestalozzi defines education as "the generation of power." The definition is epigrammatic, and with proper limitations is simple and accurate, for it is the generator of the grandest and supremest of all power except the infinite. But when we invert the definition, and claim that the generation of power is education, we propound a philosophy which Pestalozzi himself would have repudiated. A wheel-pit is not a school, nor the generation of steam and electricity

education, though these, when made objects of study, are as legitimate channels of mental power as the Iliad or the Calculus.

We all recognize the fact that the ability to do things is a source of personal success and national prosperity, and that the possession of skill by the people generally is essential to the accumulation of public wealth and civil power. Hence all approve of the early acquirement of such ability wherever and so far as it can be brought about without the sacrifice of that mental development and culture of the successive generations, even more indispensable than manual skill to the general prosperity, and which is the informing spirit and impelling force of all industry and all character, and the ordained and special work of the schools.

Machinery has a working power which is driving manual labor from the fields of production, but the loom and the engine are products of inventive genius, and their activity has no tendency to educate either themselves or their operators. This goes without proof. It is mental activity that engenders mental power, and the legitimate work of education is to awaken and foster such activity by what requires the immediate and continuous use of thought. A boy may acquire dexterity in the use of planes, saws, and files, and remain intellectually inert; but he cannot master logic and Milton without becoming a better workman and an abler citizen. A trade may be more useful than a little learning, and may be incidentally acquired during the process of education, but manual labor does not necessarily cultivate either the physical, mental, or moral faculties, and should not be made a

substitute for books in the brief pupilage of our children.

The teachers of the country, as a body, are the natural guardians of the schools, and should insist that industrial training as a part of our system of education be made purely disciplinary, for the republic cannot afford to have the mental force and moral character of its people emasculated by a practical fallacy. Slavish work does not liberalize the mind; but practical industry of every kind, as a study, may be made a powerful factor in the acquisition of knowledge, and in giving that symmetry and grasp of the faculties which lift all trades and all professions above the unthinking and brutalizing drudgery of a treadmill into their larger relations to society and to the intellectual and spiritual development of the race.

It may be best to establish a system of national workshops in which all the young may acquire the power of self-support, and learn to add æsthetic grace to the productions of the hand; but if they are made a substitute for the schools, society will gradually sink, both in its intelligence and its capacity. We favor schools of technology, but we protest against the materialistic cant that working is either educating or praying. It is the intellect that lifts work, not work the intellect, to the high level of our civilization.

The superior education of teachers as a class, and their opportunities for permanent influence upon the future, devolve upon them duties and responsibilities to the country of the highest order. Their culture enhances their power, and they stand at the sources of the intellectual and moral life of those who will inherit our places, our institutions, and our civilization.

To them it is given to sweeten or embitter at will the streams of thought that run from the springs of youth into the great sea of sentiment, which will ebb and flow among the generations to come. More than they who make the songs of a people do the teachers mould the characters, the literatures, the arts, and the institutions of men. But the labors of the profession are not all expended in the hope of future development. The fruitage of their planting is not all delayed till the ingathering of harvest. Teachers are a paramount force on the living present. Let them but organize and concentrate their influence, and it is felt as a supreme power in the realm of current ideas and activities.

The race, like some mighty river, flows on forever in an unbroken sequence of generations, bound together by the sweet affinities of family, the strong bonds of social union, and the resistless passion of national patriotism. It is this endless continuity of society, affiliated by natural and artificial ties, which furnishes the philosophic and enduring basis of our system of public instruction. We are linked to our fathers by gratitude, and to our children by duty. By means of this physical and spiritual articulation of the past and future we are enabled to enhance and transmit learning and moral power from father to son, and so multiply and strengthen the forces of civilization as we advance. In obedience to this law of nature, free governments provide for the acquisition of knowledge and discipline by the young as the indispensable condition of the reign of order and liberty. The teacher stands in an official attitude to society. The family and the state have delegated to him a duty

which springs from natural and spiritual relationships of the race. The great errand, which as a profession we have been set to perform, is, to train successive generations for the wider and nobler responsibilities which are advancing to meet them; to prepare the intelligence and the will to build and administer a Christian state; to restrain the animal passions, and purge out the selfish barbarism which still dishonors our civilization. To establish the reign of reason and justice in the conduct of social and political interests by giving supremacy to the understanding and the conscience, is the work which has fallen to the schools in the orderings of Providence. Hence those of us who realize the nature and compass of our calling, and are moved by the spirit of the great Teacher, will not only master the learning of the schools, but will become familiar with the business, the conditions, the motives, and the temper of the community, and will seek to apprehend the character and drift of the time, and so apply their energies to the real and practical wants of society.

It is an exalted privilege to belong to a profession so far-reaching and beneficent in its influence. Its power has made possible the achievements and triumphs of our national career hitherto; and who will measure the possibilities that slumber in this substructure of intellectual and moral force with which the fathers underlaid the republic? "Eye hath not seen, nor ear heard, neither have entered into the heart of man" the glories of that grander state of social and civil life which will be revealed to our posterity, if they will but build in the spirit of the fathers. Of the richness and beauty of its literature, the com-

pass and applications of its science, the productive power of its industry, the sweetness and purity of its social intercourse, the incorruptibility of its business and politics, the splendor of its material structures, and the more than Grecian triumphs of its art, we have only prophetic intimations in the first century of our marvellous history.

In the progress of events we witness the materialization of thought, the visible development of human beliefs and theories as they unfold in palpable forms from age to age. In this advance we discover what seems to be a tidal movement, and, possibly, something like the great law of periodicity which prevails in the processes of nature. There are eddies in history in which the currents of civilization seem to turn back on themselves. Periods of phenomenal activity are followed by periods of rest, in which new truths settle into their proper relations and become systematized. A spirit of slavish submission to power reacts in a violent assertion of personal independence. An epoch of unquestioning credulity is compensated by one of sweeping skepticism. A great body of scholars composed of persons of exalted character and beneficent purposes, dispersed through the country, and acting immediately upon the minds and hearts of the most impressible of its population, by concerted action may exert a sensible influence upon these fluctuations of public sentiment. They may throw upon vexed problems of principle and policy the light of large reflection and profound learning; may quicken the laggard powers, or restrain the blind passions of misguided communities; may do much to hold great interests to the

line of right reason, and steady while they help on the progress of society.

In an age like this, when so many of the leaders of thought have swung into the regions of doubt, and would bring church and state to the dissecting table, would test laws, customs, and beliefs by a logic as relentless as the analyses of the laboratory, the teachers of the nation, as they lead in the evolution of truth, and help to lift society to a higher social and spiritual level, should ever inculcate the lesson that "there are more things in heaven and earth than are dreamt of" in a purely materialistic philosophy, and that a people who have nothing absolute and eternal beyond the range of logic, in which they believe, have abandoned the foundations of social order, have cut loose from the prime motives of life, and drift like a rudderless wreck upon a sea of storms.

There seems to be an unconfessed impression, more or less prevalent, that in spite of theory and historic experience popular education is not necessary to the maintenance of good government, or to business success; that a people may thrive by selfishness, injustice, and cunning; that a generous expenditure of public funds for the support of schools is a needless waste of money, which might be more usefully applied to internal improvements and public buildings, or even to the support of political mendicants and shysters; that railroads, factories, and other sources of wealth are the real agencies of national prosperity and greatness, and should have the chief care and support of legislatures and the press; that the commandments are not binding upon an advanced civilization, and that the views of the Puritans on such matters

have become antiquated and effete. So far as such feelings—I will not call them views—exist, they indicate a diseased condition of national life, which if general would be fatal. To cure this moral sickness, to remove this deadly germ from the public conscience, and to plant in its stead a belief that knowledge is the strength and righteousness the exaltation of a people, gives to the work of our profession great ends that lie far beyond the routine of daily labor.

There is yet another duty that falls within the sphere of scholastic influence: it is to correct the estimates, and so shape the aspirations and ambitions of mankind in respect to the relative importance of the parts played by the different orders and actors in the drama of life. This can only be reached by forestalling the judgments of men, and by preoccupying the minds of youth with true conceptions of the divine purposes of life.

Profane history and the genius of song, from the earliest ages, have perverted public sentiment and debased youthful desires by throwing around bloodshed, violence, crime, and oppression the pomp of power and the charm of poetry. Channing, in a passage of eloquent indignation, tells us "That the proper and noblest object of history is to record the vicissitudes of society, its spirit in different ages, the causes which have determined its progress and decline, and especially the manifestations and growth of its highest attributes and interests, of intelligence, of religious principle, of moral sentiment, of the elegant and useful arts, of the triumphs of man over nature and himself. Instead of this, we have records of men in power, often weak, oftener wicked, who did little

or nothing for the advancement of their age, who were in no sense its representatives, whom the accident of birth, perhaps, raised to influence. We have the quarrels of courtiers, the intrigues of cabinets, sieges and battles, royal births and deaths, and the secrets of a palace, the sink of lewdness and corruption;—these are the staples of history.”

There is not a line to Shakespeare, and only the briefest mention of Bacon, in contemporary history,—men whose utterances have honored mankind, and contributed more to the civilization of the world than all the kings and politicians of England since their day. In more modern times, literature and the press have united their voices to give to military achievements and political distinctions the honor due to invention and enterprise, to learning and philanthropy, to profound thinking and noble living.

Another perversion which defeats the advance of good is the lust of gain. The chief end of man, in the practical catechism of life, especially in this country, is to get money and enjoy it forever. We love pomp and power, a stately mansion, a gorgeous equipage, paintings and statuary, lawns and fountains, vases and flowers, luxurious living, and the sycophancy of fawning crowds below. But few are devoted to a life of charity, and to the attainment of the highest type of womanly and manly character. We must reverse the procession of fame if we would turn the aspirations and the efforts of the world to the truest and divinest objects of human existence.

“ — let the candied tongue lick absurd pomp,
And crook the pregnant hinges of the knee,
Where thrift may follow fawning.”

But that is not our calling. We have been set in public places for a nobler work. The greatest glory of the schools of our day is, that they discipline the whole man and all men, and turn the developed mental and moral power of the aggregated people upon the highest practical and spiritual objects of life in their mutual and helpful relations to each other. The intellectual labors of sixty generations were exhausted upon impalpable nothings. Plato, the subtlest genius of antiquity, devoted his marvellous faculties to the creation of an impossible republic. The schoolmen of a later age wasted Titanic labors and learning on frivolous puzzles and empty words. "*Sunt voces praetereaque nihil.*"

But here and now popular intelligence has invaded the realm of speculation, and drawn science from its seclusion into the fields of labor. The loftiest and most comprehensive mastery of thought has been utilized for the improvement and comfort of humanity. With us the logic of facts is more potential than the profoundest deductions of pure reason. But the momentum of progress, even on the highway of improvement, may carry us into a false position.

Our special work to-day, as a body of Christian thinkers and scholars, is to hold the age from swinging into indifference to, and possible disbelief in, immaterial and spiritual entities. The ancients disdained to make science the slave of utility: are we unconsciously drifting to the opposite extreme? Are we coming to ignore the fact that thought and passion are as real factors in human history as steam and electricity, and more efficient? It may be well for us, while in full sympathy with the modern spirit of

progress, to remind our scholars that Bacon's workshop was his brain, in which he elaborated a system of philosophy that is the source of our advance, and of more practical value than all the products of all the industrial colleges of Christendom, and that a passion of love stronger than death gave to Paul an influence on human destiny more enduring and far-reaching than that of Alexander or Napoleon. Absorbed in our schemes for gain or power, we forget that the sacred book stands with classic literature to exalt mind and heart above matter, and to make their development an end and the chief end of living. "How much better is it to get wisdom than gold; and to get understanding rather to be chosen than silver," was the utterance of the wisest of men.

Laboring in this spirit, asking for no exaltation, and submitting to no humiliation, let us lay the foundations of the future upon a broader intelligence and a more enlightened faith, remembering that as among the contestants at the tomb of old Anchises, he alone will receive the prize of victory whose far-ascending shaft kindles in the clouds and leaves a trail of light behind.

II.

EDUCATION AS A PREVENTIVE AND CURE FOR CRIME.

BY S. T. DUTTON, SUPERINTENDENT OF SCHOOLS,
NEW HAVEN, CONN.

The demands now being made upon the public school are many and pressing. Religion, the trades, business, the temperance cause, and other social problems yet unsolved, are knocking for admission at the doors of the school-house.

The difficulties to be overcome in our ordinary work are no less important. Among these are the increasingly large number of children reared in the city, and the necessity of dealing with great masses of those whose moral nature is tainted either by bad blood or by vicious training. We have also to face the startling fact that the family, which has been well called "the molecule of the social world," is throwing upon the school much of the responsibility that justly belongs to it. The extremely cosmopolitan character of the youth that flock into our city schools, while entirely consistent with our national character, imposes duties upon the teacher that are at once arduous and complex.

In all the chaos of existing opinion as to what the state should undertake to teach, and how it should do it, and in the face of all the obstacles to which I have

alluded, there seems to be agreement upon at least one point, viz., that the ultimate aim of the schools is *character* and *honest citizenship*.

Instead of complaining, then, because all do not agree as to the best means to be employed, let us rather be thankful that we have here as an end something that is at once fundamental and universal. Its attainment means education, in the broad sense of enlightenment. It means education, regarded as "the sum of habits." Whatever measures are employed, the school must undertake to arm the child against temptation, to arouse noble ambitions, to impress the dignity and respectability of labor, to dig deep and lay the foundations of a good life upon the inmost heart and conscience. This general conception of school training commends itself to every one who desires the elevation of his fellow-men.

Public education cannot hope to accomplish acceptably all that is demanded of it, especially such duties as belong to the home and to the church; neither can it adopt the utilitarian idea that its object is merely practical,—that a child must be trained for the specific calling he is to pursue in life;—the one conception is much too broad, the other is far too narrow. To set in motion and keep in motion those forces that are necessary to a good and efficient life is clearly the true work of a school. But to such training there are two sides: the first is positive, and pertains to the development and culture of the faculties through the acquisition of knowledge; the other directs itself to the work of correcting and training, with the idea of making self-restrained and orderly citizens.

It is this corrective and curative office of education

to which I wish to call your attention at this time. It may safely be admitted that the schools have hitherto come short in counteracting the depravity of human nature. Perhaps they have not kept in mind the truth contained in a statement of Carlyle's, that "Civilization is only a covering underneath which the savage nature of man continually burns with an infernal fire." Doubtless human depravity has been preached too much as a theological doctrine, and too little as a startling reality.

Practically, however, there is no lack of knowledge among educators of the true basis of character, and of the kind of experience that fits boys and girls to be self-reliant and self-respecting. The world around us presents one grand object-lesson on this subject. The close relation between industry and honesty on the one hand, and idleness and vice on the other, is well understood. We wonder at the prevalence of crime, and that the so-called preventive agencies are not more efficacious; but our wonder ceases when we remember that crime is only the visible fruit of evil propensity.

We behold, also, the relentless law of heredity doing the same work it has done throughout the ages, making portions of the race purer and stronger, and other portions more degraded and weaker. We are forced to the conviction that there is no true prevention of crime except in that kind of education that reaches down to the foundations of character, and looks behind the smiling face of the child, and tries to deal with the evil that lurks in the secret heart of every untried and undisciplined human being.

Recent events in this country have shown what

dangerous forces lie pent up in men's hearts—forces that, if allowed free course, would soon diffuse their poisonous influence, and perchance threaten the welfare of our country. Look at our prisons, crowded not merely with the rank and file of the degraded, but with a large and apparently growing contingent of men and women decently born and bred! The very prosperity and wealth of the nation seem to furnish innumerable temptations to both young and old. The question, Whom can we trust? is often asked in tones of serious apprehension and dread. In view of these facts, must we not, as teachers, keep in mind the possibilities for evil that are inherent in every child, as well as the possibilities for good?

Having thus suggested some reasons why a more corrective and preventive training is needed in the schools, let me make two inquiries: First, What are schools in general doing to meet this requirement? and, second, What principles and what experience have we to guide us in a more systematic effort in this direction? Before answering the first question, let me say that those who charge upon our public school system the entire responsibility for the rapid increase of the vicious and delinquent classes for the past twenty-five years have jumped at a conclusion that cannot be sustained. The Rev. Washington Gladden, writing on this subject recently, and with no apparent bias, meets this point by giving a number of substantial reasons for this increase, which are entirely outside of the work of the schools.

It has often been said, and truly said, that the mere routine of a well conducted school is of incalculable value in the formation of good habits. To act with

the clock, to sit still, to move at the signal, to obey promptly, to do successive pieces of mental work and finish them, are all conducive to a self-controlled character. To do these things in association with others, paying due regard to their rights, and constantly measuring self by the standard of their capacity, is calculated to impress a sense of mutual regard, and to drive out undue conceit.

Again: The force of character and devotion to duty which possess the teachers employed in our public schools cannot fail to exert a mighty influence upon the lives of those under their care. In short, a school system that so effectually conquers ignorance as does the present one must be in a certain measure preventive of crime. But the neglect of many communities to enforce the laws requiring *attendance* at school is a fruitful source of wickedness. Superintendents and principals cannot justly be reticent upon this important matter: it is a subject that always commands a respectful hearing if rightly presented.

Regarding the matter of instruction, it must be said that the training of the intellect has received a maximum of attention, and that the moral and physical claims of the child have been partially overlooked. So great has been the one-sidedness of aim, that school officials have often pursued a system of inspection that was enough to ruin the moral tone of both teacher and pupil. Systems of marking and ranking, as prescribed in some schools, have produced untold discomfort and unhappiness, and offered endless temptation to dishonesty. So deeply rooted are these evils that no power on earth can seem to remove them. Too much is thought of the amount learned, and too

little of the reflex benefit of the act of learning upon the pupil. Knowledge rather than power is sought. There is a host of noble exceptions to this rule; and were a census taken here to-day, I presume a large majority would say that the development of the moral, industrial, and mental powers must be conducted somewhat evenly and impartially. It is an old and well known principle, that a sound mind and a pure heart are dependent on a strong body, that health conditions are of first consequence, and that the will, duly strengthened and directed to high moral purposes, is indispensable to a good life. All methods of marking and examining which unduly stimulate the intellectual life of children should be abolished, and with them those nervous and morbid conditions which wreck the prospects of children and bring our schools into disrepute.

In seeking light on the general question how to make our system of public education more corrective, we can do nothing better than to examine the results of the attempts made both in England and America in the way of prison reform. The English prison system, as it exists to-day, is at once an evolution and an achievement. It is the best system in the world, because by a long course of experiment and study the greatest reformatory results are made possible. The entire management is centered in the home department, with a system of inspection and supervision marked for efficiency and permanency. A corps of eminent medical men, clothed with ample powers, enforces a uniform system of dress, ventilation, and diet, which by a long series of experiments has been found to be most conducive to health of mind and of

body. The reformation or curing of the criminal has come to be regarded as the main object. Crime is a form of moral disease. The prison is a sort of moral hospital. To check the spread of this disease and prevent further crime, the criminal must be cured. One of the first experiments made was an attempt to give him the rudiments of an English education ; but it was soon found that mere literary teaching had little or no effect as a curative. It doubtless has some potency as a preventive. Penal labor, as formerly understood, and education, seemed wholly incompatible. The hardened nature of the convict repelled knowledge. If his term were a long one, his mind was active only in planning an escape or in courting despair. If it were short, he was busily engaged in plotting new crimes to be executed upon his release.

But under the new system, so clearly described in the recent work of Sir Edmund Du Kane, and explained more in detail in a tract by Charlton T. Lewis, of New York, we have, in my opinion, the best corrective system of education ever devised. In the first place, the convicts are thoroughly classified. During a probationary period of nine months the food is coarse, the bed is hard, and the prisoner is kept closely confined in his cell, picking oakum or weaving mats. These features inspire a wholesome dread in the whole outside criminal class, and is thought by its moral effect to deter many from the commission of crimes. The prisoner is marked daily for industry and conduct, and by strenuous efforts may earn promotion to the lowest of three grades or classes into which the convicts are divided. A strong incentive to do well is found in the remission of one fourth of

the entire sentence of those who make a perfect record. The highest class of prisoners usually contains many who, by a faithful struggle to redeem their manhood, have attained a high degree of moral stamina. They are allowed many privileges, and their influence upon other prisoners is often salutary. Second, the rudiments of an English education are taught, but moral and industrial training receives the greater emphasis. As all the labor is performed for the government, few of the embarrassments are present which pertain to the question of convict labor in this country. In all industrial undertakings, whether it be the construction of docks or buildings, horticulture, manufacture of furniture and articles of household use, printing and binding of books and government reports, all labor is made subordinate to the well-being of the convict. He is taught to do what he is fitted to do, and to do it well. If he has a trade when convicted, he is expected to perfect himself in that trade. In the assignment of labor, health, disposition, and fitness are carefully considered. An impressive lesson upon the value of this reform is furnished by statistics. They show, in brief, that the ratio of persons in prison to the population has been so reduced that thirty thousand are self-governed who might otherwise be in confinement.

But a no less important feature of the reform in England has been the founding of reformatories and industrial schools for juvenile offenders. In these institutions the training of the heart and the hand is made of first consequence. The best statistics show that most criminals practice dishonesty when under twenty years of age, and that more than half do so when

under fifteen. To separate young criminals from old, and to provide for them a suitable moral and industrial training, is undeniably one of the greatest preventives of crime.

The reformatories of England, whether for young or old, are not managed for revenue. An intelligent system of diversified industry, severe but kindly, is conducted with a view to secure the highest moral results. In short, the whole plan is aimed at the awakening of manly and womanly instincts, the rekindling of hope, and the development of will power strong enough to battle with temptation when the prisoner is discharged. I might speak of other excellent features of this system, as the conditional release, the registration of criminals at large, and outside supervision; but time will only permit an allusion to those features that are clearly educational.

Some experiments have been made in this country, also, of a similar nature. The Elmira Reformatory, in its nine years of existence, has shown what may be accomplished in the way of curing crime, when the true principles of penal reform are enforced. The indeterminate sentence, a most rigid and exacting regimen of an industrial and educational nature, marks for diligence, good conduct, and industry, given with scrupulous care, are all efficient means in stimulating reform. Every thread and fibre of a man's being must be put to its greatest tension, and there must be genuine and persistent evidence of honest purpose, or the goal is not reached. So far, eighty-four per cent. of those discharged from Elmira have become orderly citizens; while of those discharged from other state prisons, between thirty and forty per cent. only have

been reclaimed, while sixty per cent. and more commit new crimes, are rearrested, retried, and returned to their places. A visit to some of the juvenile reformatories has convinced me of the grand results possible where Christian influence and industrial training are brought to bear. That from some of these schools nine tenths of the inmates go out to lead successful and honorable lives is argument enough for the system pursued. The current notion, that young people are sent to these institutions to be punished, only shows how clouded popular intelligence is on these matters.

The curative effect of moral and industrial training, as seen in our best reformatories, finds its analogy in the results accomplished in kindergartens for poor and neglected children. In the first case the moral disease is more deeply rooted, the remedies are more heroic, and the time required to effect a cure is longer. In the case of little children, there may be inherited tendencies to crime, and the most vicious training at home, but the seeds of industry and morality sown in the kindergarten have developed in such a way as to save many a life from ruin.

An attempt to construct a true theory of corrective education should take into account the vast difference between labor with *morality*, and labor with *immorality*. There is little that is elevating in mere labor. The slaves of the South would never have reached a high plane of living under the former conditions of ignorant servitude under which they lived. Labor in a state of freedom, North or South, will do but a little more, unless the church and the school-house can send their influence to every plantation. It is only in schools like Hampton, where the whole atmosphere

is charged with the industrial and moral element, that the degraded negro and the stolid Indian are restored to useful manhood.

Look at the vast number of men reared upon the farms of New England, who have achieved honor and distinction. It was not hard labor alone that has made them what they are, neither was it the moral thrift only of their parents and neighbors, but, rather, a combination of the two.

In view of these truths, if the state would seek to make public education more preventive of crime, it must begin at the very bottom. The legal school age is usually somewhere from four to six years. The average child probably does not enter school under five years. This is well enough for those who are blessed with the nurture of a good home; but for the children born in the slums of our cities, or of irresponsible and intemperate parentage, it does not meet the exigency. Children born and bred in wickedness develop tendencies for evil between the ages of three and five or six years that no ordinary training given after that time can eradicate. If every city school system provided kindergarten instruction for this class of children, it would result in untold economy to the tax-payers, and would save to virtuous lives many who would otherwise become criminals and paupers. It would be an ounce of prevention, instead of the pound of cure which is now demanded. Attendance upon these kindergartens should be so far compulsory that the neglected children would be gathered in with scrupulous care, and for parents to resist or prevent their attendance should be a misdemeanor in the eyes of the law.

Consider, next, the large class of children of the present legal school age, who, instead of being regularly at school, are in training for criminal pursuits. With such boys one of three things is sure to be the case :— They are (1) in the regular school, contaminating others, and wearing out the life of the teacher ; or (2) they are on the street, indulging their idle and vicious propensities ; or (3) they are collected, like the choice spirits of the lower world, in a so-called truant school, where, by the aid of the police force and a vigorous use of the raw-hide, they are kept lolling over their books, and are restrained from any serious mischief during the hours of school. It would be hard to say which condition is the more desirable ; either is bad enough. In this department of corrective agency England is far in advance of us. Nothing will meet the demand in our larger cities and towns but the well organized and well equipped industrial school, where boys of the vicious and truant class can receive a vigorous training of moral, physical, and industrial character. In order that such a school might not seem too attractive, the hours should be somewhat longer than in the ordinary schools, and the discipline more rigorous. As in England, let the industrial department be so organized that while the health of the boy is preserved, and useful habits of industry are acquired, some part of the expenses may be met by the results of his labor.

Considerable attention has been given already in this country to the problem of juvenile labor, and Mr. Jones, of the Randall's Island Reformatory, has formulated some results of this study. He says,—

“Children from seven to twelve years of age should

not be taught trades, but ought to study properties of matter and mechanical powers; but children from twelve to sixteen years of age can learn in part or entirely any trade except the heaviest in iron or stone.

"Among the trades of the most practical value to children after leaving an institution are printing and electrotyping in their various departments, shoe-making, tailoring, book-binding. Cane-seating is generally taught because it requires little or no outlay. Printing is perhaps the most lucrative trade to the child. Mr. Jones is of the opinion that every child, so far as is possible without injury to his health and growth, while in one of these institutions, should be taught to be a producing factor in the community. The lines of work which conduce most to the perfect physical development of the child are those which bring into play all the muscles without strain, and require out-door exercise, such as gardening, farming, and fruit-raising, and for girls general housework and gardening. The work which exerts the best moral influence is that which requires order and cleanliness."

Recognizing the general principle that public education has little to do with teaching of trades, yet, in the case of boys and girls whose very existence depends upon being fitted for some definite pursuit, it would seem that the teaching of trades was quite defensible, if to train boys in carpentry, printing, and box-making may properly be called teaching trades. But some will say the state has no right to assume a paternal relation to the indigent and the vicious. They must be thrown upon their own resources, and learn the value of industry and thrift by hard experience. But so long as the state provides for the public welfare by

the maintenance of criminal courts and police, attends to the public comfort by the construction of roads and the lighting of streets, and even undertakes the oversight of the public health, there can certainly be no valid excuse for neglecting these preventive measures in the interests of morality and public safety.

Besides these special and stringent measures for reaching the young of the defective and delinquent classes, there are certain general modifications of our school system, which, if not already in progress, are certainly claiming the serious thought of the teaching profession. First, such authorized medical inspection for the schools as will insure favorable conditions in everything pertaining to health. Ventilation, drainage, lighting, seating, length of sessions, and distribution of work, should receive attention. All special cases of weak or defective children should pass under the notice of a medical inspector. Applications for relief from duty on the ground of health should be decided by him. Thus frauds would be detected, and abuses could be prevented. With intelligent supervision of this kind, gymnastics, military drill, and other forms of physical training would be more likely to receive due attention.

A second modification, bearing directly upon the physical and moral health of the young, is the union of some form of manual training with the present order of studies. Let this union begin at the very bottom, and be made in such a way as to help rather than to hinder all essential features of the present *regime*. In the amount of time assigned to the manual arts, whether it be in drawing or making, let this training, so far as possible, be coördinated with

the present curriculum. Thus far it may be said that kindergarten occupations,—drawing, designing, modelling, carpentry, and sewing,—have been found to be entirely feasible ; and their moral effect upon children is certainly surprising. Other useful arts can, I am sure, be employed with similar results.

A third element, which we have already shown to be an important factor in a preventive or corrective system, is moral training. The Rev. Washington Gladden, in a recent article, while giving due weight to the influence of the schools in establishing more mechanical virtues, claims, and justly, as I think, that specific attention should be given to “the great duties of self-control,—temperance in the indulgence of all the appetites, in restraining the passions, in ruling the spirit ; social duties of honesty and justice, and fidelity to trust, and courage, and honor, and magnanimity, and neighborly kindness, and toleration, and sympathy, and charity ;, the sacred obligations of citizenship,—all these and many others ought to be diligently impressed upon the consciences of children in school.” I would only add to this that the psychology taught in our normal schools should relate as much to the will, the feelings, and the conscience, as to perception, imagination, and memory. Our teachers should be as thoroughly acquainted with the laws which govern the moral life as with those that pertain to the intellectual life. The question how morals shall be taught will then be no more vexing than the question how arithmetic shall be taught.

A fourth preventive element in the training of the young is the reading of good books. The rapid progress in the establishment of public and school

libraries now being made is a good omen for the future. To teach children how to read is a vital necessity; to teach them what to read is a pressing obligation. In the lower grades there should be stories which open up to the imagination what is wonderful, in fact or in fable. There should be books of description and travel, which clothe the world with things that are bright and attractive, and afterwards in history and biography a study of those characters which are worthy examples of true and noble living. Good books, and plenty of them to fill up the odds and ends of child life, are second in value only to habits of industry and temperance.

I have thus tried to show that the kind of education likely to act as a preventive and curative of crime must be based upon the generally accepted idea that the highest aim of the schools is the building of character. I have pointed out some reasons why the public schools should reach the poorest and the lowest. I have shown the analogy between the means that have been found to be successful in reforming the criminal and in training the homeless orphan, and have drawn some lessons from the results of the best experience. The need of kindergarten instruction for neglected children, of local industrial schools for vicious children, has been emphasized. In suggesting some general improvements in our school system, nothing was mentioned that has not already been attempted with success, or is not feasible without detriment to the present curriculum. There is wanted simply a skilful and vigorous combination of the mental, moral, and industrial elements in education. A combination which, as was stated recently by the

venerable Dr. Hopkins in an address at Hampton, "has vindicated itself by results, and has so far commended itself to the public generally that it is now beginning to be felt that the same method should be carried into our common schools as the best means of awakening interest, of training the perceptive faculties, and of gaining practical power." The same methods that are potent in curing the hardened criminal, and awakening in his soul the instincts of courage and aspiration, if rigorously applied to our youth at the hands of wise and consecrated teachers, cannot fail of accomplishing much in the prevention of crime.

III.

CHIEF NEEDS OF THE SCHOOLS.

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When we consider that our New England school system has become a model for that of foreign nations, that our country spends four times as much money for free education as any other, and that we, with our 300,000 teachers, against one fourth as many lawyers and one fifth as many doctors, have more than twice as many pupils and teachers as any other land except Germany, and a third more even than she,—when we consider, in short, the phenomenal growth of our public schools, we ought, as we do, to experience great pride in them, especially at this congratulatory season of the glorious Fourth; but we ought not, on account of their proud past, to lose sight of the still larger possibilities of the future. Praiseworthy as are the common schools, they are not yet half way up the eminence of their possible attainment, even in the most favored localities. The healthful process of educational reform is that of gradual improvement from within at the hands of progressive teachers who have made an earnest study of the situation. Would-be reformers, revolutionists, surround the schools on every hand, one branding the studies as too superficial, another branding them as too tasking, and an-

other charging upon the schools almost all the ills that flesh is heir to. No benefit results from such criticism. Teachers can no more be made better by scolding than they can make their children better by it. Confidence in the power of the schools to educate, as has been said, and in the education they are giving, is one of the factors in rendering them equal to their trust; and so long as the critics approach the schools in this spirit they may confidently expect to see in them, sooner or later, almost every desirable improvement. Let us inquire, then, fairly, this evening, what the chief needs of the schools are at the present time, considering first those that should be met outside the school-room.

Notwithstanding the liberal appropriations now made, amounting in many places to tenfold that required by law, the greatest present need of the schools is still a stronger financial support. Thirty pupils are enough for any teacher; and we therefore need at once twice as many teachers as we have, and twice as many school-rooms,—every new building erected being made a model in point of light, heat, ventilation, and commodious architecture. Every great school-house, too, should be furnished with all the best apparatus for teaching, including a choice library under its own roof, wherein the teachers should aim to become as much at home as are our best librarians.

There is a great need, moreover, which can be met only at increased expense,—however unjust the fact of the disparity between men's and women's wages may be,—a great need of a much larger proportion of male teachers in our corps; thoroughly educated men, who

shall enter upon the work for life, and not merely for a stepping-stone, as most men have done up to the present time. The ladies, I suppose, will continue to teach as a stepping-stone; and they are to be congratulated that they can step upon a stone which so admirably fits them for whatever duties await them. This demand for male teachers does not in the least reflect upon the ladies. Both are indispensable. As in the family, so in the school, the best training of the child results from constant coöperation between a father's and a mother's hand. The better ratio in this respect is the chief strength of the German schools; and even in benighted Spain our missionaries find that teachers' conventions assemble two men to one woman. With us, as you see, the ratio in such meetings varies little from that of a highly interesting Dorcas society.

In some way, too, at additional expense, through perhaps a system of pensions as in the army, or of prizes for merit as in the London schools, the prospect of winning a competence for old age, to say nothing of an inheritance to transmit to one's children, should be made as flattering in the business of teaching as in any other business, so that, with all due respect to the proverbially able men and women now engaged in teaching, many more of the brightest minds, the possible Agassizs, might be permanently attracted to the profession. While it is true that no teacher should be actuated solely by mercenary motives,—and it is possible that a poor teacher here and there is overpaid, for poor teachers are sometimes worth less than nothing,—it is also a fact that the large majority of devoted teachers are underpaid, from

a money point of view, and are able to lay by very little for the rainy day that comes all too soon in their wearing work. Consider the effrontery of a recent millionaire governor of an Eastern state, whose annual income from his profession is at least \$40,000, and yet who said in his inaugural that the salary of less than one tenth that amount paid to one of the most important public school positions in the state was too much, and more than the people could afford;—as if teachers were not made of the same ambitious stuff as he himself; as if he in his rich old age, with no more children to educate, were to be the judge of what the people can afford; as if the care of the immortal minds of the children were an inferior service to that of any other profession under the whole canopy of heaven!

The grandest privilege offered in this land, next to that of the home and the church, whether considered as a form of endowment life insurance for one's self, or as a provision for one's children, covering both time and eternity, is the right to place those children under the care of teachers who shall be just as excellent as the father in his capacity as a citizen sees fit to demand. Why, it has been ascertained by careful statistics that a man's effectiveness, considered as a mere machine of production, is enhanced twenty-five per cent. by a common school education, fifty per cent. by an academic, and one hundred per cent. by a collegiate. What better possible investment, then, even from a selfish point of view, could a man make than to vote a liberal means of education for his children, especially a poor man whose share of the expense is comparatively insignificant?

Ever since the days of the Boston Tea Party a peculiar odium has blindly attached to taxation, though in reality it is our great main artery of equal rights, through which the advantages of wealth are dispensed to us all. A distinguished political economist of New England, after pondering over ancient authorities, has recently decreed that no state ought to be compelled to educate the children of its citizens. He seems to forget that the common schools are the corner-stone of the republic, the adequate substitute for fleets and armies, and he would no doubt deny what we claim, that they are entirely worthy of support upon every ground that applies, for example, to the river and harbor bill. Free schools cannot perhaps be accounted for by the canons of the feudal system, for, like the wonders of steam and electricity, they are a modern institution, founded upon the needs of the living present and the hopeful future. But whenever the time shall come that the laboring man shall have his eyes opened to his true interest in the matter of education, as it is coming at the South under the impetus of the Blair bill, then it will be as easy to raise money for schools as it is to raise it for the building of a mammoth cathedral, not only through the treasury of the city, the state, and the nation, but, if need be, through the spontaneous outpouring of private contributions.

The second great need of the schools is a revolution of public sentiment toward the teacher in several other respects than as regards compensation. There should be, in the first place, much more cordial coöperation between teachers and parents. If possible, children should never hear the school management criticised at

home, any more than they should hear one parent defamed by the other. Any trouble that arises should be promptly settled by direct communication between the parent and the teacher, avoiding, if possible, the magnified compromise that generally results by way of the superintendent or the school committee. It should be made as easy and common for parents to visit the schools, as it is for spectators to walk into the gallery of the United States senate. A good teacher will make himself acquainted at the homes of his pupils, and will be received there as welcome a guest as is the pastor of the church. In order that no time may be lost in the school-room, parents should be willing to have their children classified there according to attainment, should support the teacher in securing prompt obedience, and above all things should not permit their children to waste in outside attractions the strength due the school work. The responsibility of the parent does not cease when the children start for school. Abigail Eastman, the mother of Daniel Webster, set a noble example in the fact that while she sent her son early and steadily to school, denying herself everything in order to do it, spinning, weaving, dyeing, and making the garments he wore even to college,—aye, the homespun garments he wore, when, at Exeter academy, under the ridicule of the richly dressed city boys, his first attempt to render a declamation ended in tears; the same threadbare garments, however, in which he was clothed when, one morning after the term examination, a few weeks later, the master said, "Webster, you may take your hat and books and go up into the first class: young gentlemen, you may as well take an affection-

ate leave of Webster now, for you will never see him again";—notwithstanding all these patient efforts to keep her son at school, Daniel Webster's mother never neglected to teach him herself, so that among his earliest recollections was that of sitting at her knee learning to read from the copy of the Holy Bible, which was one of her first gifts to him.

Schoolmasters, too, in order to counteract the narrowing tendency of their work among childish minds, should be permitted to go frequently among their constituents on the street, at the caucus, and wherever large interests are discussed. They should be expected to have opinions, and to express them, not circuitously in a whisper, after the manner of button-holing politicians, not merely in the presence of children who dare not make reply, but candidly and boldly to the faces of their peers, who, if necessary, will teach the school-master in his conceit that there are blows to take as well as to give. Every avenue to usefulness and distinction should be as open to a teacher as to other honorable citizens. Nothing deters able men from becoming teachers more than the shortsighted public sentiment which seeks to confine their activities entirely to the school-room,—short-sighted, because it dwarfs the manhood of the teacher, who by his manly example, if at all, must expect to make men of his pupils. Any principle which closes a free man's lips upon public questions is a vicious one to apply to teachers, clergymen, and other public servants. Under the virtuous title of civil service reform, even, it may do more harm by disgusting manly men with office than it can do good by removing offensive partisans.

Among the forces of education outside the school-room, school trustees and superintendents stand prominent; and they should be chosen to their duties with the utmost care, for they have the selection and control of the teachers, and the assignment of the school work. The function of the trustee is legislative; that of the superintendent executive;—both are indispensable. The idea must not be allowed to gain ground that any mere politician, any small man unfit for other municipal office, will answer for the school board; or any sour critic, who, though he has no children of his own, and knows little about them, is always ready to describe the model child, the model parent, and the model teacher. Another type of school official who never would be missed is the exclusive aristocrat, who, having been educated in select circles, *condescends* to take a seat upon the school board with the idea that he may be enabled to render some philanthropic service to the worthy poor. The governing boards of the schools should always consist, as they often do, of the best men and women we have in the community,—broad-minded, generous men and women, thoroughly in sympathy with the most advanced educational movements, determined to make the public schools good enough for their own children and equal to the very best private schools, cost what it may. It is possible that the method of choosing school trustees by popular election should be changed. At all events, their tenure of office should be so fortified as to make their action upon school business as fearless, wise, and consistent as that of the judge on the bench.

The superintendent of schools, the agent of the

school board, whose chief duty among a multitude is to go from school to school encouraging teachers and pupils at every welcome visit, observing good methods here and there, and transplanting them (every good teacher excels in something), aiming thus to make every school in all respects equal to his very best school in any respect, the superintendent of schools should be a man of peculiar fitness for his work. When you consider his large opportunities, associated with good teachers, and consider the high attainments of many well known superintendents, it becomes evident, however discouraging it may be to one personally occupying the position, that the duties of a school superintendent in their best discharge would give ample scope for an order of talent combining all the abilities of the good teacher with those of the good trustee. No one of course can expect to be faultless; and as the great orator said, in speaking of Grant, a man without faults is apt to be without force. The round diamond has no brilliancy. This, however, we shall all admit: The faults that temper those who stand, as do educators, at once models and critics for children, should be those faults alone that are obscure, and that concern non-essential things.

Speaking of private schools, is it not possible for a sovereign state to compete with private individuals in maintaining the best schools in point of sanitation, of competent instructors, and of every other essential particular? Certain select schools have done good service as pioneers in education, but they are no place, with their class distinctions, for American children, and their existence in many localities only puts off the

time of the greatest excellence in the common schools, by fostering the idea that the latter being designed only for the poorer classes need be made only passable. Every able-bodied child between the ages of seven and fifteen should be required by law to attend the public schools at least half the time. Such a law need not be distasteful even to the most fastidious, for, by maintaining good discipline, by reducing the number of pupils to a teacher, by abolishing recesses, &c., a properly constructed public school building may be made as free from offensive associations as is the street, the church, or any other public assembly.

Entering the school-room now to consider the reforms needed, there is very little that can be added to what has already been said over and over again. The good teacher being the indispensable prerequisite, without whom it is in vain to expect a good school, however satisfactory all other factors may be made, it is only necessary for us to bear in mind and strive to attain the characteristics of the good teacher as we have all seen them exemplified in the school-room.

In the first place, the good teacher should have at the outset, and should preserve with the scrupulous care of a training athlete, "that searching preacher of self-command," to quote Emerson, "the varying phenomenon of health." As I recall the sermons of a once popular preacher in Boston, I remember that the young people who flocked in such numbers to hear him were quite as highly benefited by the clear eye and splendid physique with which he simply stood before them as by the precepts he uttered. Before admitting young people to the profession of teaching, therefore, school authorities should be as exacting

with them upon the score of health as are the military authorities with recruits for the army, and, in laying out work for the schools, especially now when every day seeks to add a new straw to the burden, should see to it that suitable leisure is left to the teacher for open air exercise and all the other preservatives of health. "There are many troubles which you cannot cure by the Bible and the hymn-book," says Beecher, "but which you can cure by a good perspiration and a breath of fresh air."

We hear much discussion in these days upon the moral and the religious status of the schools, one extremist branding them as utterly godless without set religious lessons, and another demanding that clergymen of all denominations shall be employed in the schools to teach sectarian dogma. This discussion is salutary in so far as it urges the necessity of more systematic lessons upon ethical subjects, but it proceeds upon false premises in so far as it overlooks the tremendous spiritual influence quietly exerted by the moral character of the teacher. No other force could be imported into the school-room which would equal this force of character. Noiseless and powerful as the magnetic currents, it appears in a look, a tone, in almost every incidental act or expression. Vain indeed would be the most sanctimonious morning homily, if later in the day there should be countenanced in the school-room the smallest act of injustice. Coördinate with sound health, therefore, and resulting in some degree from it, the good teacher possesses a sense of integrity and refinement, adjusted as delicately as the needle to the pole, unvarying as the sun to the meridian of sight.

With this fine spirit presiding in the temple of a body embracing every best physical appointment, what is the appropriate mental furniture for the good teacher? Unquestionably it should be for teachers of every grade all that results from a complete academic and, if possible, a thorough collegiate education, together with the annual additions that accrue from life-long study. "Too many of us," said Miss Alice Freeman, president of Wellesley college, in the course of a fine argument for the higher education of women, "too many of us are teaching upon a very small margin—teaching about all we know." This experience is one of the best possible mental spurs for us, but for the pupils the instruction we give is fragmentary, and often erroneous, as it always must be when the teacher cannot see the end of a subject from the beginning.

The saying of Aristotle, that the one exclusive sign of thorough knowledge is the power of teaching, is found in these days to express only a half truth, from the fact that the good teacher must not only be familiar with his subjects, but also with the art of teaching; that is, he must have a special preparation for his work, such as is required in the other professions. This preparation includes, first, a diligent study of psychology, the ground plan and elevation of the child's mind, with all the entrances, exits, and winding staircases; and, second, it includes practical experience in teaching children under the friendly eye of a supervisor competent to advise regarding the best methods. There is no better mental discipline for any one, whatever duties await him, than in this training to teach; and the time will come when it will be

made a part of the regular curriculum in every high school and every college. Is it not common proof that a vigorous period of teaching school has been young ambition's ladder with most of our great men who have attained the upmost round?

Growing as a resultant out of the characteristics I have named, combined with inherited traits, is another essential quality of the good teacher which may be called power,—power as an instructor, and especially as a disciplinarian. It is the product of common sense, tact, skill, enthusiasm, firmness, a love for children, and a knowledge of their tastes, an abiding faith in the grand mission of the schools,—in short, it is the mysterious innate adaptability to teach, without which the liberal education and the professional training are of little value in the school-room. Teaching is a great art, and demands great artists. It cannot be cut and fitted like a garment to be worn by any mental mediocrity who shall choose to apply at the door of even the best normal school.

Given, then, good teachers, coöperative parents, and the consequently receptive pupils, what shall we say of the curriculum to be undertaken? There is now going on a perfect revolution upon this question, the result of which promises to be such an appetizing reorganization of school work, from the kindergarten to the college, that every year at school children shall pursue those subjects alone which would be most helpful to them, if, unfortunately, their school life should cease at the end of that year. It has been found that, under skilful direction, children can acquire intelligent command of the three Rs during the first three primary years. The question of what is

skilful direction has become all-absorbing within ten years, calling into being the Quincy system, with its spiritual revival, the extraordinary activity among publishers to bring out the best books, and the importunate call for thoroughly educated, normally trained teachers. The course of study is winnowing fast under these freshening demands, and the chaff is blowing out of almost every subject. Arithmetic, the corner-stone, is quietly relegating to the appendix all such subjects as the metric system, compound partnership, the algebra of mensuration. Elementary physics and geometry, physiology and hygiene, book-keeping, etc., are taking the place which their importance demands. The story of our country, under the new methods of historical study, embraces not merely a leafless skeleton to be memorized, but also wide collateral reading, especially of the great fundamental biographies of Franklin, the three Adamses, Hamilton, Jefferson, and Webster.

The study of language has felt the greatest force of the upheaval. Children are not now kept shut up in the dissecting-room of grammar all the time; they are also occupied largely with the practical use of language. Simple rhetoric, formerly met only in college, is now greatly relished, without its hard names, in the common schools. It is found that every lesson, in whatever subject, oral or written, must be made a vivid language-lesson. The premium paid for written work must not be allowed to depreciate the good old oral recitation in point of attitude, tone of voice, and self-command. Almost every subject, after being apparently worn threadbare, may be profitably re-recited in writing, as is done in the German schools,

for the sake of that exactness of expression which Bacon commends when he says that reading maketh a full man, conference a ready man, and writing an exact man. For example, notice this statement recently made from memory by a little girl ten years old, of what she had been taught in school about the brain and the nerves. She says,—“If you touch anything, your mind knows it, because there are little nerves which telegraph to the mind. Your mind is in your brain. It tells the muscles what to do, and they obey it. Our body is a house, and it contains a great deal of wonderful machinery. The blood makes everything in our body. We eat food to make blood, and the chief thing we breathe for is to keep the blood circulating. Our body is something like a telegraph office, and the mind does the telegraphing. When you are playing on a musical instrument the mind telegraphs to the muscles and tells them which finger to move. When you burn your finger, does the mind allow it to keep on burning? No, it telegraphs to the muscles and tells them to draw it away from the fire.”

Letter-writing, the chief literary occupation of life, begins now in the lowest classes, and after three or four years at school no child need be unable to write and address a thoughtful, social, or business letter, correct in form, spelling, punctuation, and expression. As an example of the small beginnings with which we may be encouraged, notice how our little fellows eight years old write about their pets. There is no exordium, you observe, of taking pen in hand, seating oneself, &c., but a prompt beginning upon the things that interest boys :

NEWPORT, R. I., Feb. 26, 1886.

DEAR CHARLIE:—I have a very pretty cat. She will sit in my chair with me when I eat my meals. She will get on my shoulder, and jump over my head. At night she will go to bed with me, and get under the covering, all but her head, and go to sleep till my mother puts her out of doors. Some nights she will hide in the parlor, and in the morning when she wants to go out she will get on the piano, and walk over the keys.

Last summer I had a pair of rabbits. They would run away in spite of all I could do. At last I had to sell them to Frank Langley. He offered me forty cents for them, but just before that I had asked him if he would give me thirty cents, so you see I lost ten cents. Good-bye.

Your loving friend,

ALVAH H. BAILEY.

The translation of standard lines of narrative poetry or prose is another good language exercise, if care be taken to express the exact meaning. The audience will recognize the original of which the following translation into prose order was recently found on a pupil's examination paper: "All night long, from early evening, the snow had been heaping itself silently upon the fields and highways, covering everything. Every fir, pine, and hemlock was clothed with ermine, which an earl could not buy, and the smallest twig of the elm tree had its coating of snow and ice." It is unwise to select for this exercise the household classics, like "The Old Clock on the Stairs," or, Webster's American Union,—classics whose beauty or strength of form, as well as whose depth of thought, should be carefully preserved in the memory.

Common spelling becomes most interesting language-training when the meaning and use, as well as the form of the words, are taught. For example, a pupil required to spell volcano, having studied the

word with its associated ideas, wrote in a recent test,—“The crater of the extinct volcano was full of ice, and from it an immense glacier extended down the valley.” The word fairies appeared in the following sentence: “The queen with her magic wand caused fairies to come forth from huge paper flowers.” Every illustrative sentence should be subjected to searching tests: First, Is the thought it contains worth expressing? second, Is it expressed in good English, that cannot be easily improved? “Longfellow is the author of *Evangeline*” illustrates attribute complement as well as the sentence, “That surface is a blackboard.” If such tests were applied, twenty children would not be permitted to say consecutively, I have a dog, I have a cat, I see a mouse, I see a boy. They would not be asked to write unheard-of sentences containing the possessive plural of such words as horse railroad, bandbox, &c.

In the higher classes of the common schools, if, for example, the word *beautiful* is taught, notice its synonyms, with their shades of meaning, as a beautiful picture, a lovely character, charming manners, a handsome face, pretty dresses, elegant furniture. If the word *export*, notice also import, transport, support, purport, report, portable, deportment, porter, &c. Children like to wander thus among the family trees of words, and with the aid of the dictionary and an inquisitive teacher they learn easily to love the grand old classic tongues which, by their bequests, have made our fortunate English the richest of all the modern languages.

To see the folly of learning only the forms of words, notice the following sentences found in our recent

tests: I am ready for the *vicissitudes* of life. The *salutary* was delivered in Latin. Doctor Smith pronounced the boy in a very *nautical* condition. Her dress was *embalmed* with lace. He made a *stratagem*, and hung it on the wall. Queen Elizabeth *benighted* Raleigh. Finding in the dictionary s-o-a-r as a synonym of m-o-u-n-t, a little fellow wrote,—Mr. Jones soared his horse and rode away.

The memorizing of choice selections and incisive maxims is one of the best possible exercises, from a moral as well as from a linguistic point of view. For example: Politeness is like an air cushion: there may be nothing solid in it, but it eases the jolts of this world wonderfully. Give your tongue more holidays than your hands or eyes. Never trouble trouble till trouble troubles you. What better warning could ring in his ears forever than the following, recently written from memory by a child I know:

“A wonderful thing is a seed,
The one thing deathless forever;
The one thing changeless, utterly true,
Forever old and forever new,
And fickle and faithless never.

Plant blessings, and blessings will bloom;
Plant hate, and hate will grow;—
You can sow to-day; to-morrow will bring
The blossom that proves what sort of a thing
Is the seed—the seed that you sow.”

As the scope of school work widens, it comes to be seen that text-books and library-books have vital interests in common, and should be made daily supplemental to each other, not, as heretofore, the one occupying the exclusive attention of childhood and

the other of manhood. Lists of good books, such as I hold in my hand, compiled by teachers and librarians, are doing wonders in many places to improve the children's reading. In the hands of a well informed teacher, such a list will render the best service when used side by side with the other studies. Thus, as I have said, the skeleton of history may be luxuriously clothed upon by parallel reading from Shakespeare, Scott, Dickens, Cooper, and Longfellow. Geography may be made as interesting as are the zigzag tales of travel that should accompany it into every land. And as for the pieces of the reader, their chief usefulness lies in serving as appetizers for the rest of the same author's writings, to which the teacher has the ripest possible opportunity for calling attention, if she only be qualified to recognize that tide in the affairs of books which, taken at the flood, leads on to fortune.

And now, inasmuch as we are speaking frankly (Is it Shakespeare, or who is it, that warns us to beware of the man who offers to be frank with us?), it has been said of us teachers that, as a class, we are not sufficiently well acquainted with books to enable us to act as unerring guides, like the golden thread of old, throughout the labyrinth of literature. Our studies have been too much confined within the bare walls of text-books; but with a good course of reading, patiently followed, we may easily remove the cause of criticism. According to Voltaire, it is with books as with men: a small number play a great part, the rest are confounded with the multitude. Fitting-schools for teachers should see to it that their graduates become professors of books, as Emerson says,—well

acquainted with Chaucer, Milton, Goldsmith, and all the other peers of the realm of letters. In one of our excellent normal schools that I once visited, I found the one hundred and fifty pupils all gathered into the assembly-room, sitting with their arms folded, at ten o'clock in the morning, the faculty ranged upon the platform, with arms folded, all attentive to a series of spontaneous questions from the principal, one of which, as I remember it, was, "How many pickets are there on the front gate of the school-yard?" The correct answer—thirteen—which came, without forethought, from a youth of studious mien, was received as a triumphant example of what may be done in the way of cultivating the unconscious observing powers. I have heard of another school where valuable time is taken to formulate the best way, the pedagogical way, of telling a six-year-old the news that he has two hands, one head, &c., and I understand that the same school is concentrating strength upon the effort to overthrow our old antiquated form of expression, one from two leaves one, because, while one out of two leaves one, one from two leaves two, just as the horse from the cart leaves the cart.

But, seriously, our training-schools for teachers, thorough and indispensable as they are, seem to have time to exhaust many interesting but minor matters. So let their electric search-light be turned now and then with equal intensity upon the old world of books, where the best of the past may be seen to live again; upon the imperial world of books, by whose sorcery, says the essayist Whipple, the whole grand pageantry of the world's history may be made to move in solemn procession before our eyes. Or, as he says again,

"Good books are the light-houses upon the shores of time, from whose windows great souls look down in all their grandeur, undimmed by the faults and the follies of earthly existence."

Time does not permit me to dwell upon the encouraging prospect afforded by the revival in methods of teaching among the lower grades of our schools. The movement will go on up through the high school, the college, the seminary, and will meet one of the chief present needs of the schools by establishing closer harmony and coöperation among the various years of educational life. At the encouraging armistice between the school and the college authorities, held in Boston within a year, the first question to be discussed was not, as it should have been, How can the colleges more effectively supplement the free schools, counting the first primary year, instead of the college course, as the unit in education? but it was, rather, How can the preparatory schools co-operate more effectively with the college? as if the boys were made for the college, instead of the college for the boys. That is, the question was, simply, How can high school teachers continue more absolutely to neglect the forty-nine pupils who cannot go to college, and dwell upon the one pupil who can? Whatever single course of instruction, simple and thorough, gives the best preparation for life to the majority of high-school graduates, should be accepted as an adequate preparation for college. The distinguished president of the alma mater to whom I feel so deeply indebted, however little relatively she is to be credited for on my account, laments the comparatively slow growth of the high institutions of learning in this

country. Does he not know that they have themselves chiefly to thank for this state of things, in the fact that they have kept themselves somewhat inaccessible excepting to the students of the favored tuition academies—have kept themselves just a little off the great high road of the free-school movement? Unless the New England colleges take some step to render themselves of easier access, I believe that within twenty-five years the public will take the matter into its own hands—will unify the high schools, and will supplement them with great free state universities, which shall be as naturally the terminus of the public school as the college now is of the private academy.

Any attempt, springing either from motives of false economy or of exclusiveness, to confine the advantages of education to a select few whose leisure and means enable them to do nothing else but attend school eighteen or twenty years,—if it is with the idea that later that select few will be enabled thereby to monopolize the successes in life,—is an assumption rebuked by every page of our history. Is it a fact, as we see stated,—however, no doubt, they would regret it,—that the four men who stand to-day most prominent in this great government of ours,—the president, the secretary of state, the president of the senate, and the speaker of the house of representatives,—never saw the inside of a college? Have we ever had in America that spirit of oriental caste which would keep a rail-splitter a rail-splitter still, a canal-boy a canal-boy still, a country tanner a country tanner still? No, no; let every avenue of education be as open as the blue sky, and let every aspiring child determine by his own energy whether he will be

merely the creature of circumstances, or whether he will exclaim, with the great Napoleon, "Circumstances! I make circumstances." The very genius of America lies in the boundless opportunity she opens for the young. It is well illustrated by the retort of the great cardinal, who, when taunted with the fact that his father was a swine-herd, said in reply to the high born idler, "Yes, sir, and if your father had been a swine-herd, you would have been one too."

IV.

THE NEW DEPARTURE IN EDUCATION.

BY PROF. A. S. HARDY, HANOVER, N. H.

There is a period in life, varying but slightly in length for different individuals, when those processes which determine the general vigor of the body, the bent of the intellect, and the set of the character, are going on. It is the period when that which we derive from the past is being moulded and modified by the present; a period during which the plasticity of the nature is steadily diminishing, and at whose close this nature is practically fixed by the outward conditions which have surrounded it. Thereafter it may respond to these conditions, but only as an organism whose functions are definite and permanent. The receptive and formative period is over. If, now and then, in later years, extraordinary circumstances work a revolution in the organism, such cases are exceptional; if, often, in the Indian summer of declining years, character sweetens, purpose revives, and views of life expand, these changes concern the individual more than the community. The eleventh hour may answer for repentance, but it is too late for education.

There is, it is true, a very real and a very important sense in which all life may be said to be an education. "Whatever," says Mill, "helps to shape the human

being, to make the individual what he is, or hinder him from being what he is not, is part of his education." But in the more common use of the word its meaning is restricted to that preparation under which the child is developed into the man,—or, as Paley expresses it, to the preparation made in our youth for the sequel of our lives. It is only in this period of youth that we are concerned with education as a science. Beyond it the organization of the factors which influence the individual is impossible: he escapes direction and control, and learns to live by living.

But even within this preparatory period the tasks which some assign to education are so great and so numerous as to lead many to despair of our ever reducing its principles to the formal precision of other sciences, if not to deny the possibility of any general theory or science of education whatever. Of the existence of an art of education there is no question. It exists, however imperfect, however imperfectly understood, and every art involves implicitly those general laws and principles which constitute the correlated science. It may be that in education, as elsewhere, the art has preceded the science; that the art is bad, and the science still waiting development. But that the art is doomed to a rule-of-thumb practice; that it is grounded on no principles, physical, intellectual, and moral, ultimately to attain scientific form; that for this great unfolding process which begins with the first reflex impression there is no method which recognizes the continuity of nature, the dependence of facts, the universality of law,—is incredible.

That we have an art of education is evident from the simple fact that we have not left our children to

nature—for, as Goethe says, art is art because it is not nature ; and, as already remarked, there is no doubt that the practice of every art contains implicitly the principles which regulate its action, that is, the science. If we have not yet evolved the principle from the practice, it is because this practice is so discordant that to search it for a general theory seems hopeless. In fact, the disinclination to believe in any general theory of education is largely due to the absence of coördination and uniformity in the practice. It is safe to say that in no other art do the idiosyncracies of individual opinion have so wide a scope, so free a play, or result in so much practice that is obviously unsound.

This distrust of the attempt to frame a general theory of education from practice is further increased by the enormous difficulties which from the very nature of the case beset the general problem. If, renouncing the attempt to work upward from the art to the science, we begin with general propositions and work downwards to the facts which they formulate, the result is equally discouraging. It is not difficult to frame abstract propositions eminently satisfactory ; but the ideals which these propositions involve are so lofty, the material to which they are to be applied is so varied by sex, age, and temperament, the methods available are necessarily so complex, and the agents employed so ignorant, in view of the qualifications which these ideals require, that we recoil from the very attempt to realize a sound practice even though we have found a sound theory. Setting out from the ideals involved in any of the general theories,—as, for example, the aim of education laid down in the Prus-

sian national system, "the harmonious and equable development of the human powers;" or, as stated by Mill, the rendering "of the individual as much as possible an instrument of happiness, first to himself, and next to other beings,"—we find that the material to which they are to be applied is, at the outset, burdened by heredity with aptitudes and tendencies which may counteract all the influences of love, as well as nullify all the resources of science. The seeds of degeneracy are astir in embryonic life. We soon recognize the fact, also, that infancy and childhood are crowded with phenomena as pregnant in meaning, as controlling in their influence, as are those initial conditions which determine the path of a planet. Indeed, we are distinctly told that "until the parent registers the marvellous development of his child with the attention of the astronomer who prepares his ephemerides," empiricism reigns supreme; and though we may demur at the generality of this statement, we certainly do find thousands of parents, who, while desirous of giving their children good educations, work all through the childhood of the pupil directly against the instructor to whom they subsequently commit him. We hear, too, the voice of the physiologist, who talks of air, digestion, nutrition, clothing, and exercise,—all those material conditions whose impressions on the bodily organism are mirrored in the mental and reappear in character; while the psychologist demands of those who undertake the development of mind a knowledge of mental processes. And just because the educator cannot be everybody; because the realization of the end in view must be entrusted to so many hands; because these agents, tried by such require-

ments, are so ignorant, and their work is necessarily so broken and lacking in unity, we say too much is required, the momentous difficulties appal us, and we fall back upon the inherent shortcomings of human nature—those very shortcomings we at first proposed to remedy becoming an excuse for giving the task over. And there comes still another warning voice from the sociologist, who drives us back to the ideal from which we set out with the reminder that it is itself subject to change, and must be adapted to the varying necessities and conditions of society.

This consideration brings us to difficulties which now especially beset the evolution of the science, and confuse its practice. For if, dismayed at the responsibilities entailed by Mill's definition, we neglect all the unconscious education of nature and circumstance as beyond the scope of a practical science (although often implanting motives, creating desires, and fixing habits never eradicated, and so exerting a controlling influence in "the shaping of the human being") ; and if, further, for the same reason, we assign to the parent the preparatory training of infancy, and thus confine our attention to the practical work in which we are engaged as the only part of education as yet organized into anything like a definite system,—we still find a conflict of opinion and practice which forces us back upon the necessity of general principles as indispensable to all progress. For certainly we are not disposed to admit that general principles can have no influence in perfecting our art, or that its progress is dependent on purely tentative methods. At all events, it is useless to discuss the means appropriate to an end, if the end itself be not established. It is useless to expect harmony of

method or unity of practice if the ends be left to vague suggestion. Until they are definitely and solidly established there can be no philosophic theory of education, no sound practice, and for the thoughtful educator no source of inspiration. And it is precisely upon our educational ideals, as the proposed ends of all educational effort, that the social revolution of the last hundred years has had so disturbing an effect. These ends have, apparently, so multiplied with the increase of specialties that the general is lost in the particular. Schemes and methods of instruction are now advocated which seem to ignore any common foundation, to have no common bond of practice, to lead to totally different ends; and it is all the more embarrassing to find educators advocating systems radically opposed to that of which they themselves are the illustrious products.

It is unnecessary to more than advert to the causes of this conflict. We ourselves are the witnesses of their action. For while they have been long in operation, while this revolution began with the introduction of the Baconian philosophy, its influence has steadily increased, and is to-day so concentrated as to seem almost a spontaneous phenomenon of our own time. We are suddenly conscious that Cordova, Bologna, and Paris of the 13th century cannot meet the demands of modern civilization; that the learned languages, the logic, and the philosophy which satisfied the 17th is not sufficient for the 19th century. An extraordinary development in science has brought not only new ideas, but new spheres of duty. We have seen education concerning itself with all the widening range of intellectual activity, recognizing the million

as well as the few, the handicrafts as well as the learned professions. We have come to believe that the narrowing tendencies of special pursuits is, as an argument, a two-edged sword, which may be used as effectively against the older scholastic training as against the later scientific and technical education. We have learned that nature is not altogether of the earth earthy, but that its study, like that of humanity, has a higher ethical import whereby it also may be made the handmaid of religion and servant of society. And this new birth in education has been justly called the "pioneer of change—the never-sleeping agent of revolution." It reacts upon the causes which produced it to stimulate their activity, to increase the complexity of civilization and the keenness of competition. It has given us a new class of schools of industrial art and applied science; it has demonstrated the fact that supremacy in any direction is dependent upon special educational effort in that direction; it has revolutionized the methods as well as the matter of instruction. Everywhere and suddenly we recognize the spread of intellectual freedom, more workers in every department of human thought, new spheres of inquiry, new paths of investigation opened up,—and this to such a degree as to task the intellectual strength of the generation, to force us to renounce the hopeless attempt to travel round the widening circle of human knowledge, and to limit our journey to a single radius, happy if we can keep up with a linear progress, and content with a bird's-eye view of the fields where others work, the horizons which others explore. While these striking facts are within the observation of all, it is only recently that we have

realized the silent but equally radical revolution wrought in the spirit of our educational system.

Briefly, education begins by interfering with the liberty of children. The teaching of nature alone is desultory, lacks exactness, and is careless of generalization. At the very outset, therefore, education aims to convert the desultory and accidental forces of nature's training into the organized system of the school-room, an end secured by depriving the child of his natural liberty and subjecting him to the authority of the school-master. The training of nature omits also altogether certain important elements. The school-master not only systematizes; he helps as well as teaches, forgives as well as punishes—two things which nature never does; for, while its discipline is severe, it has no reference to mental or moral training. The pupil who does not obey, nature destroys. Above all, the school-master creates and fosters the thirst for improvement; for, though nature may sharpen the faculties, it leaves their possessor in ignorance of their capacity for development, and neglects that vitalizing factor, the desire to know. Thus called upon to supplement natural education, obviously the first act of the school-master is to assign prescribed tasks. Left to himself, the child does not attack his spelling-book or arithmetic. "He learns willingly from nature the use of his senses, the elements of language, and the properties of matter," but no more. The work assigned by the school-master is therefore not only systematic, it is also prescribed.

For a long period this prescribed character of the curriculum, carried forward into the higher education, remained undisturbed—a fact from which we may infer

that it fairly met the requirements of society and life. But the differentiation of modern life, the multiplication of pursuits and knowledges, has varied this uniform practice of the past, and this change, beginning with the superior, has gradually worked its way down through the secondary instruction. The old curriculum is found to include much that is not a preparation for the sequel of life as it must now be lived, and to exclude much that undoubtedly is. One by one branches of knowledge, claiming recognition as means both of forming and informing the mind, have been admitted. Indeed, if admission is based simply on the good that can be said for every branch of knowledge, none can be rejected. Under the attraction of language and philosophy, sanctified by experience, of the sciences, brilliant in achievement and promise, the theorist has admitted the claim of every aspirant, until the simple scheme of Plato, and the still relatively simple course of the seven liberal arts devised in the middle ages, Mr. Spencer—to mention no other—would replace by an imposing array of subjects, utterly oblivious of the fact that the immense addition to the stores of general knowledge has not been accompanied by a corresponding increase of the individual capacity for acquisition; or, as has been well said, that “we must enter into the kingdom of knowledge as into the kingdom of heaven—as little children.” It may be very desirable for everybody to know everything, but it is utterly impracticable. The attempt to force any one mind to keep up with the intellectual march of the whole race is out of the question, and the accumulation of all its achievements in the form of a curriculum is simply an embarrassment

of riches. While, therefore, these seductive schemes remain on paper, the practical educator, who is forced by a sorrowful experience to recognize the limitations of the human mind, has very wisely abandoned them. To escape the pressure due to this increase of knowledges two schemes have been proposed. One limits the election of a student to a series of more or less parallel but prescribed courses; the other imposes no restriction on his election beyond such bare necessities of the case, as, for example, that he must acquire algebra before he attacks the calculus. The latter appeals (with some by no means uniform suggestions as to the relative value of this bewildering array of subjects, and with certain by no means commonly adopted restrictions of sequence and time) to the individual choice, is open to serious criticism, and raises the question already alluded to, whether there is not need of determining anew the end of education itself.

It may be said that the ever-changing condition of society admits of no fixed end; that, in fact, the history of education shows that its end has varied with every phase of social growth; that whereas Plato asserted it to be the production of a virtuous man wholly devoted and submissive to the state, in the Middle Ages the state was subordinated to the church, while to-day individual development is the great end of education. Such an objection would be a specious one; for, while institutions and methods, although founded on rational principles, often grow rigid, and ossify in the very flux of the life surrounding them,—while thus falling out of harmony with the new social conditions, they may entirely disappear or require radical reorganization to adjust them to the intellec-

tual necessities of modern society,—the end of education has remained in all times the production of men, whatever the use to which society would put them; and the most ardent advocate of individualism would admit that in rendering the individual an instrument of real happiness to himself, we thereby enable him best to promote that of others. The difficulty does not consist so much in the want of a definite end, as in the failure to keep it in view. Mr. Spencer defines it to be “the right ruling of conduct in all directions under all circumstances,” and then prepares a scheme whose requirements are so vast that the digestion of its contents has been practically demonstrated to be impossible. And it is precisely because we have found that the intellectual discipline which furnishes the equipped man cannot be secured by the mere accumulation of all desirable knowledges into the curriculum; because, having been forced to the expansion of this curriculum by the expansion of life itself, experience has proved that to flash in succession the great achievements of the human mind before that of the individual is not to enlighten it, but to dissipate its energies and fritter away its powers,—it is precisely for these reasons that we have abandoned the principle of prescription for that of individual choice. It is evidently not sufficient to say simply that this is the only course left open to us. This being admitted, it still remains for us to define the latitude of choice, and the time at which it shall be exercised. In letting go the principle of prescription, we must hold on to that of organization. In settling the details, we must keep in mind the *unity* of education, and, above all, see to it that we do not lose those advantages of stimulus, help, and wise direction

enforced by wise penalty, which we first secured in taking the child from the random, cruel hand of nature.

Now, every educator recognizes the fact that individual characteristics are always sufficiently marked to demand his earliest attention; and, furthermore, that there is a stage in the process of education when the choice, the responsibility, and the freedom of the individual should have a wide scope. The vital question is the determination of the time when these can be properly exercised, and the range over which they should extend. For individualism is not everything. It is a necessary, and, properly restricted, a desirable factor. It is a law of nature, ineradicable by any artificial system of training; it is always a striking feature in the products of every educational method, and is as indispensable to the fulness and vigor of a national life as it is to the beauty of a great landscape. Education must recognize individualism in man, as the gardener recognizes it in plants,—but to control its evil tendencies, as well as to obey its necessary principles. Left to itself, individualism knows no law but individuality. In humanity at large are found scattered all the virtues on which rest the security and prosperity of the state, as in nature are found all those beauties which make the grace of gardens; but it is the duty of the educator, while recognizing the needs and aptitudes of the individual soul, to harmonize them with a view to ends still more important—the ends of society and the state. Fortunately the highest interests of the individual and the state are, in their broadest aspects, identical. And therefore it is as important for the state as for the individual that personality should find the widest scope for its activity;

therefore, also, it is as vital to the individual as to the state that activity should be turned into the right channels. But, whereas, left to itself, individuality follows the selfish instincts implanted in human nature, education recognizes corporate interests, setting before the individual the higher motives and grander ideals of the citizen. If man does not die to himself, neither does he live to himself. His development is no more a matter of indifference to others than it is to him, and those ideals which are furnished by the mere fact of his membership of a corporate body, while they impose restraints and involve sacrifices, are precisely those which turn his activities into their noblest channels.

Theoretically, individualism in education would take account of each separate mind; practically, its best results extend only over a few. And certainly no educational method can be pronounced successful whose good results apply only to a minority. In the professional school, the educator must assume that the student has learned to help himself. If the assumption is in any case unfounded, the teacher cannot avert at this stage the consequences of previous neglect. He offers matter fit for the disciplined mind to receive and digest, and if this discipline has not been secured, he cannot supply the lack. This discipline is the true foundation of the university. In this final preparation for life, all the sharper spurs of interest urge the student to effort as they cannot do in undergraduate years; all the nobler influences are at work; most of the artificial incitements have disappeared. In fact, real life has begun, the student has real liberty, and real penalties follow its abuse. Though he listens to

the ablest of lecturers, his real educator is experience. But is it wise, is it safe, to place him unreservedly in the hands of this expensive teacher at an earlier, at the most critical, period of development? Nay, more: Do we, by "cutting the straps" which hold him to a regular observance of duty, give him *a liberty which is at all comparable with the disciplinary freedom of life?* Has liberty, unaccompanied by the safeguards of penalty which attend its exercise in later life, any real educational value? No one in any sphere of subsequent duty can carelessly neglect it, or systematically evade it, and save himself from the consequences by a hasty cram. Position on the stairway of private or public affairs cannot be retained on a basis of 80 per cent. of fulfilled duty. Promotion is gained by uniform faithfulness, not by passing through the stated crises of examinations, or, if such crises occur, they cannot be passed by engaging a tutor. The weakness of the argument, that liberty to fulfil or neglect duty in the formative period is an element of training, lies in the fact that the immediate penalties consequent upon its abuse,—penalties which render it helpful, whose certainty and severity constitute its tonic effect,—have not been provided; the student is simply abandoned to that natural education from whose desultory, unforgiving, uninspiring methods we sought to rescue him. It may be that the sudden passage from the absolute bondage of the German gymnasium to the absolute freedom of the German university is a dangerously abrupt transition; it is equally doubtful whether a liberty whose right use has rewards for the few, but whose abuse has no adequate penalties for the many, possesses real educational value. For,

until we reach the university, education deals with those who *do not realize*, whose choices are thoughtless, but whose errors can be retrieved, and its function is not only to teach, but to direct, to steady the purpose which wavers, to incite the will that lags, and to save, by an earlier and corrective system of penalty, from those natural consequences of the abuse or misuse of opportunity which too often produce regret too late for retrieval.

The extension of liberty, over the matter as well as the method, loses sight of this same element of training, which no other consideration, however vital, can ever wholly displace from a true education. It is certainly an open question whether the modern languages and the sciences, psychological, political, and physical, can be relied upon to furnish what has hitherto been derived from the classics. This question is simply one of means to an end (the end is conceded), and experience will in time render a verdict. But are we dependent upon experience to settle the disciplinary value of a system which so enlarges the freedom of collegiate choice as to seriously threaten the integrity of even the prescribed work of preparatory schools? The college instructor knows what it is to contend against the fallacy that what he teaches is of no value because it is of no "use." In this age of the practical, he is under a terrible strain to yield to the pressure of the argument that his sole function is to put tools in the hand. The preparatory teacher is now under the same disadvantage in maintaining the integrity of courses which may be dropped at the doors of college as those of college are dropped at the threshold of life. Complete freedom of election in

college strikes at the root of all disciplinary training in the secondary schools. There are doubtless those who enter life with characteristics so marked as to clearly foreshadow the path of success. Yet, though all their choices be wise, they may be premature. Are not the narrowing tendencies of special pursuits often distinctly chargeable to the fact that they were chosen and followed too early? For, while, as has been said, "plants commit no errors," they are often ruined by a too early spring sun, though their lines of development are fixed with a certainty we can never hope to attain in human nature. Because professional training is a necessity, it does not follow that training is to be all professional. Ready inference and sound judgment in a special range of facts does not constitute mental or moral manhood, and for the majority the exercise of a wise choice is doubtful. Parents and educators, on whom rests the responsibility of advice, know the difficulties which beset decision, when, cut adrift from the guiding principles of the past, they launch their treasures on the trackless sea, and may well hesitate to risk their judgment before the currents of individuality have gathered into a tide, when preferences and inclinations are so easily mistaken for aptitudes. Choice, judgment, and will, in themselves, offer nothing desirable. The choice must be wise, the judgment sound, the will enlightened, and these qualities grow out of and depend upon an antecedent direction and discipline. It is the end of education to make this enlightened exercise of will, this rectitude of judgment, a habit of the soul, and the absence of the guiding hand, the disciplinary power, under whose influence immaturity is not only "in-

vited" but "firmly induced to choose rightly," renders the formation of right character and habit doubtful, makes it possible for personal preference to indulge in that smattering of knowledge which to-day so largely offsets the brilliant services of specialists, and, finally, cuts out from under the *real* university the only foundation on which it can securely rest.

The older methods are certainly open to criticism. They tend to form habits of dependence upon artificial props and guides which are wanting in actual life, and the work they constrain is often forced and mechanical. But the only liberty wherewith to leaven and vitalize them must be that which leads to self-help, not self-indulgence; the only election, that which, in offering fewer studies, thereby secures greater thoroughness. If the recitation system cultivates mainly the power of absorption, and only incidentally the power to think, the lecture system is liable to prove all teaching and no training. There are the examinations. Yes, and examinations have their use. But it is notorious that examinations can be passed by a spurt, and it is folly to seek in spurts the equivalent for continuous, daily, faithful work.

This power of self-help which every education, whatever its specific end, ought to develop, leads to a consideration which the advocates of individualism can least of all consistently neglect.

Opinion upon the duty of the state to the citizen has in recent times undergone a radical change, and public enlightenment, once discouraged, has now become a recognized function of government. While we have found by experience that mere instruction will not of itself make men good, the growing depen-

dence of the state upon the citizen has forced elementary instruction more and more upon the public treasury as a debt which society owes to all, and has made free education, if not an obligation, at all events a measure of polity. With a generosity beyond praise, private liberality has supplemented the work of the state by carrying the principle of free education into the superior instruction. No one is disposed to question the need of this pecuniary aid, or the desirability, under proper restrictions, of affording it. Without it, many who press up through the secondary schools, eager to secure what they are worthy to receive, would be arrested at the doors of college. But do these restrictions exist? On the contrary, do not the evils following indiscriminate aid prove that here, as in the matter of attendance, election, and lectures, a line must be drawn somewhere? Those who lay such stress upon individualism in the higher education, who make such radical changes on the plea that they lead to the formation of a manlier type of character, who maintain that the individual must be thrown upon the sense of freedom and responsibility, and can build up true manhood only by the exercise of its prerogatives, are of all others bound to observe the principle that things of value, to be wisely appreciated and used, must be earned. The value of \$1,000 is not practically for A what it is for B, if B has earned it and A has not. We recognize this fact in the acquisition of knowledge itself: why not then, also, in furnishing those opportunities for its acquisition now so profusely offered without even a nominal fee? If a student does not *learn* algebra by merely receiving a collection of rules, if elsewhere mere transfer of the

results of the labor of others is nothing and the manner of acquisition everything, why may we not expect from an education that is too cheap the same results which we observe in the boy whose lessons are learned *for* him instead of *by* him? Habits of college life are steadily rendering a college education a very expensive affair, and side by side with this increase of expenditure for objects whose educational value is doubtful, often negative, goes on the indiscriminate remission of even the nominal fees. The money goes to the wrong counter, and the sense of obligation disappears. In the struggle which exists among our higher institutions,—among the poorer for bare life, among the richer for supremacy,—the tide of generosity has been turned into channels which threaten to drain away at the same time the manhood of the beneficiary. For when Paley defined education to be every preparation made in our youth for the sequel of our lives, he certainly did not intend to exclude the cultivation of that self-dependent reliance which is born of wages earned and not of gifts. May we not look to those who are casting aside the whips that urge to duty, in the name of this manly self-dependence, to begin the reform of our beneficiary system? The necessity for a free common education as the guaranty of social order is imperative. But in the higher instruction no such necessity obtains. Here, on the part of the student, there is no right; on that of the college, no obligation. So far as numbers are important, beneficiary funds may benefit the institution, but the present method of their distribution is often anything but a benefit to the student. In reality, no education is free. In some way, indirectly or otherwise, it is paid

for. But the influence upon after life of a system in which the cost of the advantages secured is not only indirectly connected with the individual benefited, but altogether remitted, in which illegitimate expenditures grow as the legitimate obligation disappears, is worthy serious consideration, and justifies the complaint that too many young men expect to get their living as they got their education—for nothing.

The time is gone by when the defenders of a traditional method can pretend that it is in harmony with the needs of to-day. The growth of institutions is often only a growing preoccupation with the single group of facts or principles from which they arose: they concentrate, while life expands. In their readjustment to this expanding life we must not, however, break one spell only to fall under another. Our own preoccupation with what the methods of the past ignore must not lead us in our turn to ignore what they observe,—namely, in a word, the unity of education. The unity now required is not that of the past; it is infinitely more complex, and perhaps more difficult to define, certainly more difficult to realize. It is very doubtful whether any one can as yet determine absolutely what it is to be. But our reluctance to surrender to immaturity and inexperience the right to select its studies does not rest simply upon the belief that there is a more competent authority, but upon the conviction that definite and continuous courses of study alone are able to control the conditions under which natural capacity can make the most of itself. The multiplication of ends and means has so overspread and confused the simple lines along which we have hitherto moved, that perhaps nothing short of expe-

rience can determine the new path ; but that there are to be *no* paths can be true only of a transitional period. "The scale of possible attainment," says one who led the assault upon the curriculum of the school-men, "depends absolutely upon the order of the course of study." It is worth our while to reflect upon this maxim before we commit the interests of our superior instruction to leadership whose motto is, "*Any* road leads to Rome."

V.

THE STUDY OF ANGLO-SAXON.

BY PROF. L. SEARS, UNIVERSITY OF VERMONT.

If there is one thing more than another about which the American of the present day is concerned, it is his ancestry. He would rather know who was his grandfather in the year 1600, than to know who will be the next president. To find out who this ancestor was he will cross the Atlantic to England, search town records, look for the flag-stone under which he was laid in the parish church, and find, if he can, memorial brasses on the walls.

Perhaps he will find such a strange spelling of the family name that it will lead him to suspect that some more remote ancestor came from over the German ocean a thousand years before. If so, he will wonder how he got on with his new neighbors, the Celts, when he settled in England; and, later, how he entertained his cousins from Denmark when they paid him a visit; and, later still, how he was treated by his relatives from Normandy when they came over. He will find, perhaps, that this same old man lived a bachelor life for a long time, and then took his first wife from Italy, and, when she faded, took his second from Greece, and gathered around him household servants from many lands—French, Spanish, and German.

By this time you have guessed that I am not talking about your grandfather nor mine, but about the ancestor of our native tongue, the rugged Old English or Saxon, whose life and fortunes I have briefly outlined. And in urging its restoration to an honorable place among the things we delight to honor, I know that my task ought to be as easy as if I were asking you to reverence your sires of worthy memory.

There would seem to be no need to urge the study of any sort of English upon Americans. Just now we are having such an attack of Anglomania that the danger lies in the opposite direction; but, unfortunately, those who are most given to imitation are apt to copy what is latest and of least worth. This is as true in the realm of language as of fashion; and while we hear the imported accents of Belgravia and the counterfeit of Oxford, we hear less and less of that sturdier tongue which was spoken when the mother city and the universities were in their youth. It is not, indeed, always true that the oldest is best; and in so composite a growth as the English language we cannot afford to discriminate unfavorably with regard to several of its essential elements, particularly in these days with respect to those words which are demanded by our advance in discoveries and inventions. On the other hand, certain primitive and universal modes of life and thought remain, and will abide with us for a long time to come, and will have now and always their own way of expressing themselves. It is because of some phases of human activity that are coming to the front that the call is also heard for a speech that shall keep step—perhaps quickstep—with the spirit of the time. And for putting thinking and

speaking men in the ranks with thinking and acting men, I know of no tongue and no study, and no culture even, better than that of Old English or Anglo-Saxon.

I will not stop here to renew the controversy about terminology, but shall use the two names as synonymous.

Age is a comparative thing. Old English may be to some of us the stately language of our grandfathers; or the sermons of the Plymouth and Salem elders may be older English than we wish to study; and, again, the much commended, but little perused, Barrow and South, Butler and Bacon, may be so old that we toss them aside and say "The new is better," as for some purposes it is; but these are not the Old English for which study is now claimed.

No doubt, if the school days are long enough, it is a good thing to approach the older through the younger, the fountain by following up the stream; "to begin with modern English, and follow it step by step and century by century back to the most ancient Anglo-Saxon." But man is mortal, and we recall Dan Chaucer's words five hundred years ago:

"The lyf so short, the craft so long to lerne,
Thassay so harde, so sharpe the conquerynge."

Different schools, or pupils differing in age, will, accordingly, begin at different points in their approach to the head waters; but those whose time is limited will go at once to the "well of [Early] English unde-filed." The point of time when it begins to flow over and onward, receiving other streams as tributaries, is generally marked by the reign of Alfred the Great—

the Augustan age of Anglo-Saxon literature—at the end of the ninth and the beginning of the tenth century. From this stage it is possible to go back and begin the study from the other end of the line, if we can find it, whether on the plains of Deutschland, amidst the dark mountains of Norseland, the frosty fields of Iceland, or, still more remotely, on the heights of central Asia.

It will answer the present purpose, however, if we begin with that people who brought English into England, or, rather, the Britain which was then talking Celtic,—a language which was to the invaders what the aboriginal jargon was to our pilgrim ancestors, or the old Erse to the American-born grandson of Erin to-day.

From what sort of a land and environment, then, did the Saxons come when they swarmed upon British shores during the fifth and sixth centuries? A glance at it will help us understand the spirit of their speech. The sprightly Gaul, who has written of English like a Frenchman, is somewhat chilled and soiled amidst the flats of Jutland through which the Saxons passed from some higher and sterner land on their way to Normandy and Northumbria; but he admits, at last, that they were men of noble disposition, destined to produce a better people out of the ruins of the later Roman world. Master of himself, each man of them had his own home on his own land; and if the commonwealth received aught from him, it was because he chose to give it. There is no care for life: no fear of death. A hardy heart, a strong hand, a swift ship, and a sharp sword were his. He belongs to the Viking race, the old sea-rovers of the North, men of oak

and iron, of frost and fire, children of Niflheim the Frozen and Muspell the Burning. Therefore they are men of valor and of energy. Beowulf, their hero, rows upon the sea, his naked sword hard in hand, amidst the fierce waves and coldest of storms, the rage of winter hurtling over the billows. He slays nine sea monsters with his war-bill—giants and dragons and sea-serpents vomiting fire.

As is the hero, such are his worshippers—men of adventure, destined to rejuvenate old empires. It is not strange that the *words* such men spoke should be like them, full of force and strength, short, hard, meaning much. Hear how Caedmon paraphrases Pharaoh's pursuit of the Israelites :

"The flood dread seized on their sad souls. Ocean wailed with death ; the sea foamed gore ; a death-mist arose. The Egyptians are turned back ; they felt fear. Against them as a cloud rose the fell roll of the waves : fate shut them in with the wave. Where once paths lay, sea raged. Their might was merged. Ocean raged, drew itself up on high. The air was thick with dying voices."

The writer catches glimpses of the confusion, and dashes down the word without asking if it is elegant, or rhythmical, or even intelligible. He is writing short-hand and strong-hand. He is sketching a study, perhaps for the elaboration of a romance writer in after centuries to fill out. But the story is there, in its great, strong lines, as clear and stark as the Norseman's hills. Even in milder moods there is the same brevity, but expressive, always.

"Thy wife now lives for thee, for thee alone. She has enough of wealth for this life, but she scorns it all

for thy sake alone. Thy absence makes her think that all she has is nought. For love of thee she is wasted away, and lies near death for tears and grief." So writes King Alfred out of Boëthius.

Such, in brief, is the language which is the stock upon which other tongues have been grafted, thrifty shoots from milder climates along the shores of the Mediterranean. It is not to be denied that these have given a fulness and beauty to it, such as the foliage gives to the tree. We cannot spare the graceful forms that have been adopted from the speech of southern Europe, nor the useful terms from the exact Greek. But when our eyes are taken with the leaves of summer, let them not lose sight of the lesser and larger branches of the tree, which were there in the early spring-time and in the earlier winter, withstanding frost and blast, and which even now are the stay and upholders of the summer's glory. For this Anglo-Saxon is the "material substratum and the formative principle of the present English language. Eliminate all other ingredients, and there still remains a speech of itself sufficient for all the purposes of temporal and spiritual life. But strike out the Saxon element, and there remains but a jumble of articulate sounds without intelligible significance." Nothing but leaves.

At the start, then, it is plain to see where Americans should begin to study English. Some of us can remember where it used to be the custom to begin: perhaps it is not so now. It was taken for granted that because we spoke the vernacular, therefore we were ready to add to our limited vocabulary the wealth of Greek and Roman, French and Spanish, tongues

and literatures. To be sure, the Bible and Pilgrim's Progress and Robinson Crusoe taught us what survives of Old English in the New English ; but it was in spite of our theories, and unconsciously to our teachers. The true acquisition of our mother tongue was supposed to be by way of the Latin gate ; or, perhaps, it was oftener supposed that there was no older English than Milton and Shakespeare and Spenser. But now the college boy understands that we have to go back one hundred and fifty years before Spenser, or five hundred years ago, to find the father of English poetry ; and he is beginning to learn that there was a poet as remote from Chaucer as he is from us, and probably as quaint to him as he is to us ; that these old writers had a fair share of wisdom, great strength of diction, and enough elegance of expression to rank them with some so called classics. Moreover, if the student is looking for a disciplinary study, let him take a turn at Anglo-Saxon, and give us his opinion. There will doubtless be discipline enough to satisfy the most conscientiously introspective pupil, and also the anxious parent.

But, as in these days, when the end of education is becoming more and more utilitarian, so that the old classics are freely abandoned, may not Old English be made to stand in the way of English students, and secure for them what they shun in the so called dead languages, because they are dead ? I know that certain living tongues are substituted, with greater or less satisfaction ; but, with the exception of the German, they are descendants of the dead (and degenerate or otherwise, according to our opinion), and with greater or less using value, according to circum-

stances. But here is a language, dead if you choose to call it so ;—it looks so at first sight : so does an alligator, dead as a log, rough as a tree ; but probe that dead log with your hunting-knife to see if it has any relations to your present individuality, and you will find it about the most alive thing you ever mistook for a dead one. It is somewhat so with the Saxon speech. Until recently it has not been much disturbed in its long slumber, for men thought it was so dead that it had no relations to this present age ;—but when they poked it with their sticks it began to show that the life had not gone out of it ; and when they applied other methods of philological research, they began to believe that they had discovered a very lively and useful article for these busy times of ours ; that, while the Latin is an excellent medium for communicating magnificent sentiments to expectant audiences in circumlocutory periods, and the Greek a system of terminology coterminous with the limits of religious or philosophical thought, equal to the largest attainments of scientific discovery or the most elaborate and costly concoction of the patent-medicine man,—while these dead languages have each and all their value, ornamental and useful, this other “dead-and-alive” language outstrips them all in its fitness to the needs of the age that now is ; for, if I mistake not, this century, with all its luxury, is showing out some of that temper which belonged to the old days of Hrolf Ganger, and of Hengist and Horsa. It is not exactly a piratical age, because piracy has gone out of fashion ; but there is the same spirit of adventure into new regions and new lands, making new plants of men and means, and new discoveries in realms of which the Norseman

never dreamed; an age of push and snap, with no time to lose and none to spare for the elegancies of elaborate diction, except when it wishes to be entertained; and even the old charm of the platform is a thing of the past. Now go into this busy whirl and listen for words; the words that mean action, or incite to action; words that come to the surface like bubbles from the seething and the turmoil; words that will float along the surface for years as signs of the times. We despise some of them at first, vote them vulgar and slang; but some of them have come to stay. One thing you will notice,—that they are Saxon words, short, defiant, incisive, telling; at least, they are not melodious sesquipedalia. Perhaps it may not be fair to instance our every-day talk, which is nine tenths Saxon in its character in unaffected folks; but we *may* ask what is the dialect of the best representative of our modern life, viz., the newspaper, and we have a right to examine the best of its kind. Nothing will compare with the daily press for direct speech for a direct purpose. It must have a language that is plain and crisp, and that means business or politics. Where advertisements are worth a dollar a line or an inch, verbosity becomes expensive. Circumlocution is at a discount; wordiness, intolerable. In proportion as opinions are positive and definite, the statement of them will be plain. Wordiness and ambiguity will be employed only when prophecies are to be made which seem oracular, and can be cited for either side of the question next week, or for the successful candidate, whichever he may be. Being interpreted, they usually begin, "As we predicted in our issue of the 21st"—and if you kept the paper (as you did

not), and can find the place (as you cannot), you will see the advantage of Johnsonese ten days before the battle, and also one day after.

You remember how Johnson himself spoke of the Rehearsal: "It has not wit enough to keep it sweet;" then, recollecting himself, he wrote, "It has not vitality sufficient to preserve it from putrefaction." Such far-sounding words have their use, no doubt: so did the oracle at Delphi, for no one could dispute the truth of its predictions. They were vague enough to cover any event that might happen, and accurate as the utterances of a modern clairvoyant. But with this exception, and the occasional coinage of a new word, we will not find fault if the newspaper will keep before the people good, strong Old English, terse, homely, and clear. It will help drive out the affectation of using what are thought to be more polite words. Did you ever ask a young lady when she began to live in her new house?—and was her reply mingled with pity for your lack of culture, as she remarked that she commenced to occupy her new residence last Sabbath, and that her time had been so consumed in embellishing it that she had not retired at so seasonable an hour as was incumbent upon one who must renew her domestic occupations upon the ensuing morning? And the worst of it is, people in the rural districts, in town as well as country, think you half educated if you do not overwhelm them with words they but half understand:

"While words of learned length and thundering sound
Amaze the gazing rustics ranged around."

If for no other reason, then, let Old English be studied

in our common schools to take the nonsense of aspiring to a false propriety out of beginners in knowledge, be they pupils or teachers. To be sure, there may be an affectation of purism in taking thought to use Saxon words only when the occasion may require others. An oration commemorative of some great event or person no doubt could be written entirely in words of Old English and its derivatives, but the attempt would be likely to betray itself. Such work is done well, not by taking thought to use short words, but because they are a part of the customary style of the writer, or by reason of the nature of the subject; and if the subject demand the polysyllabic treatment and well rounded periods, it will make its own selection in the hands of a writer who is thinking more of his subject than of his style. So themes of a philosophical character, and theological (as distinguished from religious), will almost necessarily drift into the Anglicized language of the Latin and Greek fathers. The danger is that it pass into the popular lecture, and the otherwise helpful sermon, and the sensible editorial, and the graduation exercise, and then we can't say where it will stop.

Perhaps you have seen the squib that is circulating about the "philosophic farmer who was heard shouting with stentorian voice, like the call of a prophet,— 'Abandon the direct progression to the remote thitherward, and deviate by inclinatory and aberrant dextrogyration into the dextral incidence.' It was ultimate America saying 'gee' to his oxen. The tramp that overheard him fled for his life, and the cattle thought it thundered, and fell in the furrow."

But the use of vigorous English need not be confined to the farm, nor to the stirring business of our

age which has no time to waste even in its speech. It will have such words for its steam and electricity because they match the quick, sharp mood of these things. Such words belong mainly to the age of action, which precedes the age of reflection; but not exclusively, as is shown by the history of this early speech of English people; for, at one period, it flourished for three hundred years, and was rich in historic and poetic literature, and that before a line of French or Spanish had been written. I know that there are those who do not greatly value this old literature in comparison with that known as classic;—but it must be borne in mind that the two are fruits of widely differing civilizations, and represent nations whose life and thought were as far apart as the Ægean and Baltic seas; that one stands for beauty and the other for strength; and that we can spare neither of these elements from our present English tongue.

So, too, it is said that the English of the ninth century is one language, and that of the nineteenth is another. I suppose the same could be said of anything that has a continuous life and growth. The Englishman of to-day is one thing, and the Englishman of King Alfred's time was another; but it is not difficult to find the same national traits surviving all the changes of the intervening centuries. And so, if you will take a series of successive writings, such as Professor Corson has collected, and read backward from Gower and Chaucer to Aelfric and Alfred, you will find such a gradual change only as is going on in all continuous and prolonged life. The change is rather the proof of life. It is the dead thing that remains unchanged—the mummy, and not the man.

Accordingly, when we urge the study of the Old English, it is with a large meaning, and not merely from 1216 to 1327, nor again from 1066 to 1216, the Semi-Saxon Period, nor once more from 880 to 1066, to which period some would limit the pure Anglo-Saxon. The study is large enough to include all or any one of these stages of growth, which are always running into each other, like the Seven Ages of Man. And because it is a study which is now reviving, and which it is rather the fashion to speak well of, it needs not to be passed over in silence on that account; for any one can see that the tendencies to over-nicety and euphuism, and a propriety and precision that are not always proper and precise, are not wholly absent from the present state of our culture. Indeed, the reviving and restoration of many half-forgotten Saxon words would be of the greatest benefit to the literature of our mother tongue. Let them be brought in with the valuable contributions we have received from other sources, both ancient and modern, and to which I am not refusing tribute while I pay an equal tribute to that speech which furnishes five eighths of our words in the dictionaries, and a larger proportion in those works which are going to live nearest the hearts and understandings of the English people, keeping the old words, and being kept by them in turn, and so keeping up the continuity of English literature whose essential element has been well defined to be "not matter, but manner." To this perpetuity nothing can contribute more effectively than the bringing to its present what was in its past—to the leaf and fruitage the sap that is in its roots.

In the old Norse Mythology there is no grander

conception than the Tree Ygdrasil, which strikes its roots through all the past generations, and lifts its branches up through all the ages to come. It draws its life from Mimer's fountain of wisdom and Urd's fountain of judgment, where sit the fateful sisters,—the Past, the Present, and the Future,—drawing water every day, and sprinkling the boughs of the tree that they may be kept green, and not wither and rot away.

Like Ygdrasil, the evergreen ash, is the language which has its roots in the old Gothic and Scandinavian forests fast by the fountains of the Northern seas. Wise and strong men cherished it until it stood up a branchless trunk through nine Christian centuries. Then came the Norman clipping and grafting, and after him the monk with his bad Latin; and who, then, should not follow with whatever could be made to bud in bark, or stick in stock. Still the tree lived on in root and branch, yielding leaf, and blossom, and fruit after his kind, and other kinds. And it will always live, and grow fresher and stronger year after year, if they who dwell by Urd's fountain of the past draw continually from its depths, and bedew the tree: if they bring to the speech of to-day the words which were full of force and vigor in the old Viking days.

VI.

METHODS, THEIR USE AND ABUSE.

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The time in which we live is an age of methods. The great changes that we see, the victories over nature that we like to boast of, come from the methodical habit which exists in the minds of men who are reshaping at a rapid rate the face of the whole world. Failure and success, triumph and defeat, are things which every day are issuing from the right or wrong method. If there ever was a time when men could live in peace and comfort, simply by copying their ancestors, and renouncing the care and forethought which every true method implies, that time has passed now, and the vigorous application of original inventive method is needed everywhere. Hap-hazard effort, aimless and vague, is, more than ever, the contempt of healthful minds. Even Hamlet's madness finds well-nigh a complete palliation in the fact that there *was* method in it.

The methodical spirit has nowhere had a more proper field than in the life of the teacher. The improvement that has been made in the results of instruction within the last few years is largely due to the study and application of methods. We learn with surprise the blind way in which teachers in former times went about their work;—but it is not at all

surprising that education so generally stopped with progress that sufficed for the bare necessities of life ; that so many men, who had in early years attended school, passed through life and never were touched by the dawn of real intellectual light. Teachers had but little conception of any best way in which to adapt means and material to the strength of the learner's mind ; saw little of the craving for knowledge, keen as the hunger for food, that exists in every proper child ; and when they did catch a glimpse of it appearing in a natural way, were liable to deny it, and crush it out of existence, and in the place of what would naturally gratify it, thrust matter that would neither nourish nor satisfy. The children have asked for bread, and have received a stone ; and that not so much because the fathers and teachers were cruel, as because their eyes had not been opened to the possibility of better things.

There have always been, to be sure, enough exceptions to the general rule to make by contrast the prevailing darkness seem more dense—exceptions in whom the existence of forethought, and study, and method in teaching went to show that it is possible for self-taught teachers to appear, as well as self-taught geometers, and chemists, and astronomers. They have lived in the midst of crooked and perverse generations, prophesying and inspiring, darkness behind them, the light they gave fading into darkness before them. They were forerunners of this later day, reaching after the same thing for which we aim—a right heart and an understanding mind applied by a wise method to shape and strengthen other minds and other hearts. They caught the idea that in education noth-

ing is more mischievous than activity without insight, than effort that aims at nothing; all the worse as the activity is more strenuous and the effort more vigorous.

No wail is more sad than the lament of men who look back to a childhood in which the spirit was soured, and the intellect distorted, and the faculties of the mind were withered and palsied, by the dull thoughtlessness of men who held the place of teachers. Such was the painful cry of Carlyle, in view of the way in which his nature had been depraved by neglect in early life. He says,—

“My teachers were hide-bound pedants, without knowledge of man's nature or of boys, or of aught save lexicons. Innumerable dead vocables they crammed into us, and called it fostering the growth of the mind. How can an inanimate, mechanical verb-grinder foster the growth of anything, much more of mind, which grows, not like a vegetable, by having its roots littered by etymological compost, but, like a spirit, by mysterious contact with spirit-thought, kindling itself at the fire of living thought! How shall he give kindling in whose inward man there is no live coal, but is burned out to dead, grammatical cinder? My professors knew syntax enough, and of the human soul this much,—that it had a faculty called memory, and could be acted on through the muscular integument by the appliance of birch rods.”

But Carlyle was born seventy-five years too soon, when mechanism was a great merit in schools, and to say that the work of education went like clock-work was to praise it. Somebody has made the discovery that human beings were not created to be parts of a

clock. When you can put into each wheel and pinion a living soul, and give it volition and the power of movement independent of every other wheel, your clock wont keep time, and ought not to. Volition, and freedom, and the capacity for expansion must be destroyed in order to make the clock run well. Mr. Humdrum and Mr. Gradgrind would be satisfied with this: they always were: they are now, when they succeed in forcing their way into school-boards, and foist their nephews and nieces into teachers' places. But a more intelligent opinion is in the air, among fathers and mothers, in the pulpit, and in the family newspaper. There are voices calling for the best way of doing things, remonstrating against ignorant and thoughtless machines in charge of precious children, and insisting that processes shall be humane, and considerate, and reasonable; that the order of study shall be in the order of nature; that the highest motive shall hold the uppermost place; that the mind, with its ten thousand aptitudes and capacities, shall be the object of patient study; that the laws which govern it in all stages of its growth shall be observed, and shall guide each leader in his inquiry what one mind can do for another, and what each unfolding intellect can be induced to do for itself. Is a new subject to be presented? What foundations have already been laid for it? What strength is there to grasp this fresh theme? What latent or newly awakened sense is waiting, ready to come forth and meet with gladness the unfamiliar messenger? The answers to such questions explain the meaning of the word "method" as applied to education. It directs the teacher to inquire what are the qualities of the mind, and how they are to be

reached and strengthened; when the germs of new faculties are quickened, and the power of generalization manifested, and how they shall be trained; how the memory shall be strengthened, and how it shall be used; what is the most natural way to secure promptness and accuracy, and make them most serviceable; what discipline shall give to the mind breadth and certainty of grasp; what is the meaning and the means of intellectual integrity, and how it merges into and develops good moral character, or really becomes good moral character; how each subject brought into the school-room—arithmetic, science, history, poetry, eloquence—can contribute to answer each of these several ends, and serve, moreover, to store the mind with material for useful service;—all this comes under the method of the teacher. The school of methods reaches out every way towards the realm of mind, towards the realm of matter, and studies the connection that binds them to one another. It keeps in mind constantly the tides and winds that are moving the emotions and sensibilities of the learner, and takes advantage of them to bring the pupil on and up. Many a man has failed while struggling against wind and tide and force of gravity, because he has lacked the tact and insight of his wiser neighbor who has placed himself within the sway of these agencies, and so gotten help in making his way instead of hinderance. The man of genuine method will discover these forces, and will, as Emerson puts it, “hitch his wagon to a star,” and make the moon grind his corn, and the sun propel his ship, when dealing with mind as well as in controlling matter.

To get at this method we need to take a long

reach, to study models of good work, and to examine patterns wherever we can find them; to go below the surface in quest of the motive and purpose that have shaped each model, and find a clue to the method by which each pattern was wrought out. What a fruitful field is to be found in the experiences of other men. They have met difficulties and overcome them; they have saved strength, and applied it only where it would prove effective; they have seen what knowledge is of no value, and have had the wisdom and the courage to do without it; they have had an eye for the essential substance, and a hand to seize the heart of the truth.

In the claim that the teacher is born and not made, there is just enough of truth to mislead. No teacher, and, for that matter, no poet, was ever born so good but that observation and experience and the touch of other minds made him better; and no teacher's intuitions ever revealed to him a method so true but that his neighbor working by his side could rectify it. The open eye will detect light from unexpected sources. One of the most useful lessons in teaching I have ever learned, so far as method is concerned, came from an article in an English magazine published ten or fifteen years ago, setting forth the method employed in a school for feeble-minded youth;—not that I have ever had to deal with this class of minds, but because the careful scrutiny and minute investigation of traits, trial of ways of access to a darkened mind, observation of signs of intelligence, means used to fix impressions, interpretation of feeble responses, the stirring of gratitude and personal love, as described by an enthusiastic teacher of these unfortunate persons,

were suggestive of the devotion we owe to every mind we seek to instruct, and of the fact that to every mind there is a clear passage and an open door, if we can only have the patience and the tact to find it. The man who has invented a key which shall stir the bolts and wards of an intricate lock, finds less perplexity with those in common use.

It is through the study and development of methods, and the application of them, more than in any other way, that our employment is to become established and recognized as a profession. We often discuss this matter of professional standing, and are dissatisfied that the term "learned profession" has not more freely and more generally been given to our work. But we are in danger of overlooking the fact that he only worthily belongs to a profession, who, in virtue of his training and acquirements, can do what the ordinary layman cannot do. So long as the youth just out of college, with no previous study of methods or of principles, can sustain himself in the class-room of the college, or of the common-school even, by the side of professors who have held their places for tens of years, or of teachers who have made instruction the business of their lives, our employment cannot come to be reckoned as professional, however much we may pass resolutions and argue about it. Suppose the same thing were possible of medicine or of law, how long would they continue to derive any prestige from their professional character? It is only when no one is admitted to the school-room with authority until he knows what he wants to do and how he will do it, when it shall not be assumed that the possessor of mere learning has the power to educate, when trained

and experienced teachers shall themselves be constant living illustrations of what training and experience alone can do, that we shall make a beginning of giving to our business a truly professional character. At some time those conspicuous failures of men, who, for their enormous scholarship, carry off college and university honors by the half dozen, and who, when they come to attempt the work of teaching, serve only to make darkness visible, will come to an end, for the reason that men will come to see that power without method and organization is weakness; that acquisition is not distribution; and that one may be an omnivorous devourer, a collector gathering from the four winds of heaven, and still not be one who can break up bread and give it out in portions suited to those who are to be nourished by it.

It is a promising sign, both in this country and in Europe, that the work of a year or two in the training school, great as the value of that has been, is leading to the demand for more. Colleges and universities are directing their attention to what they can do for the higher systematic training of teachers. The training school,—or, as we still persist in calling it, the normal school,—on one side, and the didactic or pedagogic department of the university on the other, will be needed in order to diffuse effectually broad and sound views of the wisest methods, and to impress them permanently upon the minds of the men who control our systems of education. No doubt the university side must be theoretical rather than practical, and must lay down the principles out of which the methods grow, rather than attempt definitions and illustrations of the methods themselves. The very

object of a university is to lead the world in high and clear fields of new thought; and it is only out of the best and truest thought that the sound method can emerge.

I have spoken of the importance of methods, but I have not described any, and I shall not try to do so. I might undertake to turn your attention to some way of coming at a fact in history or in science, and of lodging it in another mind; I might set up the false claim that some particular process is in all cases the best way of reducing a refractory brain. I should then be in great danger—provided I had tested the process in my own experience—of going a step farther, and insisting upon my way as the *best* way, and all other ways as wrong. Then perhaps I should begin to dogmatize, and to display something of bigotry and intolerance,—those besetting sins of universal human nature, which are fully as intense in the votaries of the new as in the devotees of the old. It is just at this point that the abuse of method comes in,—a wrong conception of what it is, and how it is manifested, and what it can accomplish. We must discriminate between a method, and a pattern or object to be copied. The copy and the pattern have their place in the study of the method, but they are not the method. They are of value when kept subordinate; used as servants and not as masters. They are implements; and the highly accomplished workman is not only master of his implements, but is able to make them. The slave of some model, like any other slave, loses courage and originality. A method is not a model, nor a mannerism, nor a form of any kind, nor a thing which, though continuing identical in substance, will always

exhibit itself in the same shape. It will vary with different teachers and pupils, and ages and degrees of culture, and be equally wise and simple and true under all these variations. It is the abuse of method which has led some teachers to imagine that it could be photographed, and carried around in the pocket or put on the pages of a book. The good method is a principle of action, never a series of formal words or acts. "Virtue and wisdom have many forms," but none the less they remain virtue and wisdom still. A superficial reader of Plato might very likely tell you that the Socratic method of teaching consisted in the ingenious and skilful putting of questions, and will imagine himself to be in the current of this method when he is busy awakening ideas by making inquiries. The more profound reader will not conceive of the method as inhering in the interrogative forms, but in the steadiness with which the mind was held to an inquiry, the severity with which matter foreign to the subject in hand was shredded away, and the force with which assent was compelled to the successive steps of an argument. Many of our text-books are at fault here. They contain directions about the presentation of a subject, and give them in a tone to intimate, at least, that in the opinion of the author there is one best way. The yielding teacher who surrenders and adopts the form on trust, as all there is to a method, has in reality abandoned method altogether, and become a copyist. Method to be true must be original: it must come out of the convictions, the insight, the self-discipline, the observation, and the experience of men. It must lead a teacher not to do the same thing that somebody else has done, nor that he himself has

done on another occasion, but very likely to do something wholly new, adapted to new circumstances, meeting a fresh emergency. You are brought in contact with a pupil whose power of attention is gone, whose interest has flagged, whose feeling has become soured towards teachers and school. Do you fancy that anybody before you ever had precisely your problem to solve,—that you can follow with unvarying movement in the steps of some other teacher in bringing to himself this lost child? By no means. Out of your tact and sense, with the strength derived from your discipline and the perception acquired from what you have observed, it is for you to devise the course adapted to this one case and to construct it. If you can do any good, it will be by your own living voice, and not by reproducing the echo of another man. Common life is full of cases of men who know the form and movement, but who fall short of final achievement, for the simple reason that they are copyists and imitators, and but little more.

During the civil war there was a man in the Confederate service who was among the most accomplished men of his time in military tactics and evolutions. Probably no other officer of either side could with equal skill put an army on paper, and fight battles and win victories *there*. But this teacher of movements, whose books were the authority on both sides, could not himself handle soldiers with great effect in conflict, and was soon outranked by men whom he had taught the alphabet of military art.

The abuse of method comes largely from a narrow view of what method is, a failure to understand the flexibility that should attend it, or an impression that

the same method is everywhere the same in all its details. The so-called natural method of teaching language is a case in point. Its advocates assume that in approaching the subject the teacher should first of all interrogate Nature. *That certainly is true*; no one can for a moment doubt it. So they go to Nature. They find that her language-teaching is for the most part confined to pupils of a very tender age; that the progress made is rapid; that the learner is sensible of but very little voluntary effort in getting a working knowledge of the language; and that such a thing as a rule, or an inflection, or a statement of principle, is never thought of. Then comes the long jump to the conclusion that for persons whose minds are ripened and somewhat disciplined by study, who can give but an hour or two a day to the language pursued, who have already cultivated the memory and the judgment, and the power of association and abstraction, and who know something of the laws of language, the same method is proper that is adapted to those whose judgment has not been trained, who are guided by instinct rather than by reason, whose minds have not been preoccupied or reinforced by any knowledge of language, whose senses are more susceptible to impressions from without than they will ever be again, and who, incidentally, are giving ten or fifteen hours a day to the absorbing of language, who are indeed making that the one main business of life. Much certainly may be learned about language-teaching from the study of the way in which the child gets at his mother tongue. The literal application of this to the adult may well be called the "baby method:" it is suited to the man in much the same way and degree

that the food for the infant is fitted for the nutriment of the full-grown man. The skilled teacher will not use any method that is *unnatural*: he will call into his service all inborn and inbred aptitudes to help him, but he will avoid the extravagance of offering to the rugged adult, or the vigorous youth, the discipline of the nursery.

The one simple principle of adapting means to ends in a direct and plain way, and in keeping near the comprehension of the learner, underlies all profitable method. Only let the end be right, and with this qualification the method cannot be far wrong. This, in my judgment, is the whole of the kindergarten method. The essential feature of it is not the exclusion of text-books, and the introduction of games, and the discrimination of colors, and the construction of figures, and the deferring of reading until something has been learned by observation. The fundamental principle is, rather, that the faculties shall always be addressed by intelligible symbols; that the learner shall at every step, when he talks, be able to understand what he is talking about, shall be led through paths in which his thirst for knowledge shall be quickened and satisfied. It is in this that the charm and power of the system consist, rather than in fewer books or more, or in any prescribed forms of apparatus. Up to this time it has been thought best that reading should not be begun at the outset, and that certain helps should be employed; but with all this I have had sad observation of the fact that one who thinks the kindergarten to consist in these externals, can make it completely empty and profitless. The kindergarten spirit is, in these days, running through

schools of all grades, and is apparent in the college and in the university as much as in the infant school. It is the application of good, strong common-sense to the work of education ; and as nothing else really astonishes men so much as common-sense and plain-dealing, so we need not wonder that the surprise which was awakened by this apparently new method has not yet been overcome. The kindergarten is an application of the same spirit which, in another form, appears in the best professional schools : it explains the difference between the study of law or of medicine, as conducted at present,—progressive, symmetrical, intelligent, broad, and strong,—and the method pursued five and twenty years ago, and accounts for the fact that the judges in our courts testify that cases brought before them by the recent graduates from our oldest law school are prepared better than ever before by men so young.

It is certain that the more rational method is holding young learners to their work of acquisition with a new power : that memory takes with a new zest and retains with firmer grasp as a more discreet order is observed in furnishing matter for it, and we are coming to feel the truth of what Mr. Spencer says, that the *reason why* pupils need to be told of a thing so many times before they remember it is, not so much on account of the dulness of those who are taught, as because of the stupidity of those who teach.

Quackery in education is nowhere more obtrusive than in the tone and manner of men who push their own pet theories to the condemnation and expulsion of all others. We may well be suspicious of any method which sounds a trumpet before it, and takes

to itself a great new name, and claims to do what has never before been reached. Too often the permanent value is likely to be equivalent to that of the medicines that are heralded in much the same way. Only a fool will trust himself to the remedy for physical diseases so blatantly thrust upon him, and only a very unwise man will take on trust a new method of teaching, whatever may be the loudness or the extent of its demand.

Within the last year, one of the most orthodox and conservative of the ecclesiastical newspapers of New England has contained an advertisement of a medicine "sold by all druggists," which, if I may be allowed to quote from the flippant and somewhat vulgar language used, would, when taken into the stomach, relieve immediately "all the terrors of an imaginary orthodox hell." I do not seriously expect that the paper in question will turn aside from the promulgating of its favorite doctrines, and in place of them devote itself to the distribution of this quack remedy; but I am reminded by it of the presumption exhibited by the advocates of one and another of certain notorious methods of teaching, and of what they are found to amount to when put upon their merits. Not by what its advocates may say, but by the results that appear in those who have been trained under it, shall we judge of the value of a method.

When one confounds a mere incident of a method with the principle that controls it, as is too often done, and infers that the incident is the essential thing, he is liable to miss the substance of all that is worth keeping in the method itself. The truth is, that the good method can be recognized in many guises; it is

gentle in one, severe in another ; inquisitive in one, communicative in another ; in one familiar, in another reserved. The method must partake, in its outward form, of the personality of him who employs it, and it must therefore be impossible to define minutely what the best method will lead a teacher in every instance to do. The martinet will not detect method unless it conforms to rule. The skeleton of a sermon of Chrysostom, or Jeremy Taylor, or Dr. South, submitted by a student to a professor of rhetoric, has more than once been mercilessly cut to pieces and condemned as a badly proportioned, bungling arrangement of thought and sentiment, which no one but a crude and uncultivated mind could tolerate, while the machine-made plan of some one who works by a thumb-rule would stand the test. No good method can be copied or imitated with success ; it lies too deep for that ; it must grow up within each one as his taste in art or literature grows, his character for thoroughness or truth. It is through this growth that the search for the method must be made. Teaching with a text-book or without one does not constitute a method, or indicate one, nor have anything to do with one. An artificial, dull teacher does not need a text-book in order to make his pupils almost as dull as he is. He dispenses with the book, and perhaps for this reason renders the atmosphere of his recitation-room all the more sluggish. Many formal written examinations and much written work do not affect method, except to stultify and weary and plague to no purpose teacher and pupil alike. There is now and then an astounding gush of enthusiasm over some little matter, in the tendency to magnify a temporary expedient into a permanent prin-

ciple. Says one teacher,—“I have a method which I think superior to anything else I have ever known: it has been a revelation to me. I have accomplished wonders with it;—why has it not been adopted before? It is destined to revolutionize the science of teaching.” We are interested in such a statement as this, and are prepared to hear of some subtle and profound analysis of child nature, some application of mental laws that shall open a new avenue to the interest of our pupils, some hitherto undiscovered clue to the mysteries of memory and sympathy, some point of observation whence a glimpse can be gained of the interior operation of another mind. But what a chilling descent from the heights of expectation when we hear that this magical agent is nothing more nor less than the reversible blackboard. Let us not congratulate ourselves upon the acquisition of a new method, when we have done nothing more than strike a novel posture. I have seen students visiting the school of a great teacher, or listening to the eloquence of a great preacher, in the hope of catching the secret of their method. The questions which the young inquirer will put to the man who has wrought out a great influence through literature or eloquence or art, reveal the existence of a belief that beneath the surface of the method there is a secret which can be communicated and written out and made plain. When Rufus Choate first came to the bar, he thought it strange that no one had ever written a book on “Arguing from Evidence.” No such book had been produced: there is nothing a young advocate is more eager to get at. Why, then, will not some master reveal the mystery of his power, and make it plain to common men? The great law-

yer himself was not long in discovering that the art was too delicate for exact delineation, and that when everything capable of precise statement should be put into words, by far the greater part would remain to be told. Method goes down to the depths of a man's heart, and brings out and exhibits and sets into action the best, and perhaps, too, the worst, that is in him. The sources of his influence and most precious capacities lie outside and far beyond what can be included in a bare statement of pedagogic rules. We study the system of a man like Pestalozzi. His maxims impress us, such as,—“Composition comes before analysis;” “The use of language precedes the rules for language;” “The organism of the human mind is subject to the same laws that nature universally observes in the organic product;” “Knowledge is founded on perception;” “Through the constant incitement to self-activity the pupil should be made to advance from what he has acquired to higher results.”

So we may cull from Pestalozzi a thousand other precepts, and plant them in our memory, and put our interpretation on them, and try to put them in practice, and still feel all the while that we have failed to comprehend our work as he did, unless we can transmute this mass of maxims with his spirit, and learn that behind this method of instruction, and forming a part of it, were lofty personal traits that gave force to his theories,—a fervent piety, a profound sympathy with the poor and degraded, an uncompromising sense of justice, forgetfulness of self, vigor, and enthusiasm. We abuse a method when we set it to go alone, or require of it good results, without something of the same motive power which this great guide and teacher put

behind his work. "The telegraphic wire is dead, a harpstring for the empty winds, until the thrill of the electric current is sent through it."

It has possibly seemed to some of you that men have sometimes wrought successfully at our work in defiance of all method; but it was only seeming. They have been men of an energy that has lifted them out of the ordinary round of work to a point from which their keen sight took a larger view and enclosed a larger method. The generals who were routed and defeated by Napoleon in his early campaigns complained of him that he was not scientific, that he abandoned the approved models and principles of warfare, and failed to do what a well educated military man ought to do. I have heard a similar remark made about one of the most formidable of American advocates, who often has wrested verdicts from expectant opponents. But in both cases the more profound observer will discern the broader and more exact method. What to me may seem, upon a first view, inconsistent and illogical, another may use; and to him, as proved by the fruit it bears, it is far more methodical and reasonable than my tame way would be: to him it is original and clear. He must cast off the fetters that bind the imitator, even though his step be less regular, and avoid that faulty faultlessness and icy regularity which made the beauty of the poem "splendidly null." Your ear has been pained, no doubt, by lame metre and bad rhyme in a rough and crude poem; but your torture from this source has, I dare say, never been so hard to endure as the disgust provoked by the even measure and perfect rhyme of verses made by rule. The hand-organ is not apparently a difficult instru-

ment to play ;—it is safe ; it works by a uniform rule ; is trustworthy ; can always be depended upon ; is not subject to vagaries ;—but the performer who can find his highest satisfaction in this instrument will never compose a measure to “mitigate and suage with solemn touches troubled thoughts.” Whenever a method hardens into a rule we recede to the condition in which life and spontaneity are methodized out of existence.

Possibly the young and inexperienced teacher may be, must be, at first somewhat constrained by his rules and models. But if he is observant and thoughtful, he will soon begin to bring them into subjection and to get the mastery over them. Just as the young preacher or advocate must betimes let the bones of his logic show through, or rattle before you the figures of his rhetoric in an artificial way, but, if he be true to himself, will soon come to clothe his skeleton with flesh, and breathe life into it, and will chastise his tropes and metaphors into their proper place, and will cease to remind you that he is logical and rhetorical simply because he has become superior to his art, and can use it as his servant, so the growing teacher will soon throw off the rigid confinement of his rules, and gain symmetry and fulness and strength. He will find a way into which his best thought goes, and his farthest and most careful foresight, and his most genuine and sincere love, and his broadest and deepest conviction, and the consecration of his best energy : it will be a way to which that of no other man will correspond, but a way in which his life brings forth blessed fruit, and for him, and him alone, the best method.

A. E. Winship, editor of the *Journal of Education*, Boston :—

Principles are above methods. Principles are unchangeable; methods may vary indefinitely and still be good. We have abused methods by magnifying them until they have overshadowed principles. Principles are the highway; methods, the guideboards. We abuse methods when we claim one right way of doing anything in education, as though all other ways were wrong. There are many right ways, good methods, of doing anything in school; and what is best in one case may not be in others. The successful teacher masters principles so as to adapt methods to all the circumstances of pupils, subject, day, hour, physical condition of teacher and pupils. There is a play of light and shade in method over the landscape of principles that gives effect to all teaching. Methods are valuable as aids even to those who have not mastered principles; they are invaluable to those who know the principles. Good methods tend to interest in, and attract to, principles, in the case of the unphilosophical mind; while they attach to real life, and make valuable and useful, the principles learned in the study of mind. If used, and not abused, methods are as vital to success as principles.

VII.

OVERWORK IN PUBLIC SCHOOLS.

BY PREST. WM. DEWITT HYDE, D. D., BOWDOIN COLLEGE, ME.

The subject assigned to me is so vast in its scope, so vital to the cause of education, so close to the most precious interests of the community, that to offer you my individual opinion about it would be presumption ; to repeat unfounded charges would be a crime ; to indulge in glittering generalities would be an insult. The only course open to me was to investigate and report ; and this I have done as faithfully as the pressing duties of the closing term of a college year would permit. From one hundred and fifty superintendents, teachers, and physicians, in leading towns and cities in every section of New England, I have received careful answers to eight questions covering the chief points of the subject. And it is to these one hundred and fifty experienced and competent observers, not to myself, that I ask your attention during the time assigned to the discussion of this topic. Let me first state the results of this investigation in the precise terms of the answers received. Afterwards I will endeavor to arrange the results in the order of their relative importance.

The first question was, "Are the pupils of the public schools in your city suffering from overwork?" To this, one hundred out of the one hundred and fifty

answered with an unqualified, decided No. Twenty replied "Not generally, but in individual cases." Ten stated that some nervous high school girls, or pupils who were overtaxed outside of school hours, were slightly injured. Fifteen answered indirectly; while only five in the entire one hundred and fifty gave an unequivocal Yes. Of these five, four were physicians; one, a teacher.

The second question was, "If so, what is the nature and extent of such excessive work? who is responsible for it?" In varying phrases nearly all agreed that the nature of the excessive work consists not in the actual amount required to be learned, but in the cramming and anxiety which an iron-clad system of grading, by too frequent and severe tests, brings upon the more sensitive pupils. The responsibility was pretty evenly distributed between arbitrary superintendents, teachers who try to force all the pupils up to this arbitrary standard, and vain parents who are ashamed to have their children take the position which is best adapted to their age and capacity.

The third question was, "If not, whence has the complaint of overwork arisen?" To this question the replies are various. The physicians say that the parents of dull or delicate children, unwilling to confess the real cause, lay it on the schools. Nine teachers say it is the fault of dishonest or incompetent physicians, who lack either the knowledge or the courage to assign the difficulty to its true cause, and order the child removed from school. Seven ascribe this impression to excessive generalization from rare cases. Fourteen lay the blame on vain parents, who like to have their children regarded as over-studious, or ambitious

parents who urge their children to excel. Six say the whole talk about overwork in school has been gotten up by editors and others who never crossed the threshold of a school-room, but who are fond of making a sensation. Fifteen say that the school has been used as a convenient and respectable scape-goat, to bear the burden of sins and follies whose real nature parents are unwilling to recognize and confess. Indeed, nearly all the answers to this question might be included in a general way in the statement that physicians, parents, editors, and pupils find schools a convenient scape-goat to bear all the ills to which childhood is heir, and all the sins of which parental folly and youthful indiscretion are guilty.

The fourth question was, "How many cases of serious injury due to overwork alone have you known?" To this one half the number, seventy-five, including one half the physicians as well as of the teachers, replied, "None." The remaining answers, with two or three exceptions, might be summed up in the words "Very few." One teacher says, "One in twelve years, who took more than was required." Another says, "One who was doing more than regular work." Another says, "None below the high school." Another says, "Five in ten years." Another says, "Three in twenty-five years." Another says, "Not more than six." Another, "Not more than twelve in twelve years." Two say, "One." Three write, "Two or three." One physician says, "A few feeble girls." Another, "None but girls in high school." Another, "One." Another, "Twelve in ten years." Another, "Two in six years." Another writes, "Twelve girls in the high school, all complicated with constitutional debility." Another

says, "Three." Another says, "The schools have a bad effect." The only extensive evils reported are "Twenty," reported by one teacher, "A good many," reported by two physicians, and "I should say fifty in one year," reported by a physician. Adding up all the cases actually reported (126), and making allowance for the half dozen who report "A good many" or "Very few," the observation of 150 persons gives us not over 150 cases, nearly half of which are reported by one teacher and one physician. Many of these seventy-five who report "None" have had thousands of pupils under their charge as teachers, or have had a long and active practice as physicians in large cities. Nearly half of the rest, having said that there was no overwork in the schools of their city, did not deem it necessary to answer this fourth question, and might reasonably be counted as saying "None." Those who had known of cases, with three or four exceptions, pronounced them extremely rare, and in half the cases thus mentioned qualifying explanations were added.

The teacher who had found twenty had known half as many as all the clear, uncomplicated cases that had come to the knowledge of all the other teachers combined. And the physician who had had "Fifty in one year," had known as many in that period as all his professional brethren, who replied, had known in a lifetime.

The fifth question was, "What per cent. of the cases of injury to pupils is due to worry on the part of the pupil, or ambition on the part of the parent?" To this, nine tenths of the physicians and three fifths of the teachers replied "Very large" or "Nearly all," indi-

cating it by 75, 90, 99, 100, when figures were used. The rest considered this a less important factor. The practical unanimity of the physicians on this point, based partly on the testimony of the child in his right mind, partly on his unconscious ravings in fever and hysteria, and partly on the general appearance and condition of the child, is very significant.

The sixth question was, "What per cent. is due to outside work, music, dancing, parties, etc.?" Of one hundred and ten answers to this question, eighty-seven, either by such phrases as "All," "Nearly all," "Very large," and by such figures as 70, 75, 80, 85, 90, and 99, indicated that the greater part of all the evils suffered by the pupils of our higher public schools is, in their opinion, due to this cause. Of the remaining twenty-three, twenty think that a considerable per cent. is due to this cause, which, when indicated by figures, is represented by 10, 20, 25, 33, and 50 per cent. One physician thinks no injury is due to these causes; another regards the recreation they afford as a positive benefit; and a third thinks that parents who allow their children reasonable indulgence in social pleasures are "more likely to be good judges in the matter than school-masters and mistresses, who are in danger of caring more for the school than for the scholar." With these three exceptions, all agree that these dissipations are a considerable source of injury, and nearly three fourths of all who answered regard this as the most serious of all the evils connected with the life of the pupils attending our public schools.

The seventh question was, "What per cent. of such injury is due to overheating and lack of ventilation in school-rooms?" To this question very opposite an-

swers were given. The subject has been discussed a great deal of late, and the discussion in some places has borne fruit; in some it has not. Hence, about half the teachers report that there is little or no fault to be found with the ventilation and heating of their rooms; while the other half report this as one of the most serious of the difficulties with which they and their scholars have to contend. Judging from these reports, which come almost entirely from large towns and cities, one would infer that in about half the schools of our cities and large towns there is good ventilation, and in the other half there is little or no effort made to secure good air and a proper temperature. The country schools, however, are far behind. One physician estimates that not one school-house in a hundred has any suitable provision for ventilation whatever. The Maine State Board of Health, in its last report, gives the results of inquiry on this subject; and from nearly every country town comes the report of the box-stove, with stove pipe running the entire length of the room overhead, with no ventilation save cracks, windows, and doors, and the consequent hot, aching heads and cold feet of the children. Even if half the school-houses in cities and large towns are well provided with means of securing a proper temperature and good air, the universal lack of such provision in the country school-houses reduces the proportion throughout the entire community down to pretty near the physician's estimated one per cent.

The eighth and last question was, "What remedies would you suggest for the protection of the pupils of the public schools against nervousness, breaking down, and kindred evils attributed to overwork?" The rem-

edies suggested were many and various. More sleep, regular exercise, manual training, a substantial diet, shorter school hours, fewer studies, less restraint, a flexible course adaptable to the capacity of individual pupils, the abolition of prizes, fewer and less severe examinations, a better understanding between parents and teachers, a training school for parents, a more quiet and cheerful home life, the prevention of secret vice, study for knowledge rather than marks, and abstinence from social dissipation, were among the leading remedies proposed. The physicians were nearly unanimous in the demand for a flexible course, in which the physical and mental capacity of the individual could be taken into account in the assignment of work. The teachers were practically unanimous in their demand for a quiet home life, where the children should have ample recreation and rest without the dissipation and exhaustion of a prematurely ambitious and engrossing social life.

Having given the facts and opinions elicited by this inquiry, let me now present the results so far as possible in the proportion of their relative importance.

Among girls in the higher grades of a few of our larger cities there are occasional instances of injury apparently caused by excessive school work. Yet in the very schools where these cases occur the majority of the pupils are uninjured.

The average number of hours spent in actual work is not excessive. Investigations in the high schools of Boston, Providence, and Fitchburg show that the average time spent in study and recitation, during the five days of the forty weeks of a school year, is seven hours and a quarter, of which two hours, or two hours

and a quarter, are spent outside the school. This is much less than the 8.5 hours for scholars from 14 to 16, and the 9.3 hours for scholars from 17 to 19, which is the limit in the German gymnasium, or the 11.2 hours which Dr. Hertel gives as the average for the higher classes in the public schools of Denmark.

The system of requirements is well adapted to the average pupil. It must be remembered, however, that the average pupil is not the only one to be considered. What is too easy for one is too hard for another. The difference between the quick and the slow, the bright and the dull, the strong and the weak, the nervous and the lymphatic, the male and the female, the studious and the listless, the ambitious and the lazy, ought to be taken into account. A rigid, iron-clad system not only ignores these distinctions, but strives to obliterate them. The ambitious parent is eager to have his child pushed forward, irrespective of capacity or fitness. It is thought to be a disgrace to be slow. The teacher is tempted to appeal to this motive to keep the pupil up with the class. Thus the worst spirit of the modern world, its restless competition, its uneasy ambition, is forced upon our boys and girls at the time of life when, if ever, peacefulness and contentment and cheerfulness should be their inalienable right. The physicians are right in demanding that individual capacity and strength shall be considered in the assignment of tasks. Parents must be rebuked for that unseemly vanity that would urge children to greater efforts than they are able to make, in order that they may outshine the children of their neighbors in point of rank, or keep up with them in rapidity of promotion. It is by no means the quickest

children to learn their lessons at the age of twelve or fifteen that make the strongest men and the noblest women. Mental precocity is largely a matter of natural endowment. Some children learn more quickly than others, just as some boys can raise a beard at an earlier age than others. But the one is no more than the other a sign of future greatness. The difference between a child that enters the high school at twelve and one that enters at seventeen is not a fit subject for a father's pride to feed upon. The difference between a mark of 9 and 9.5 is not sufficient reason why a mother's heart should be swelled with vanity. Let public sentiment insist that differences of mental receptiveness are fit subjects neither for pride nor shame, neither for praise nor blame, and one great cause of complaint against overwork in school will be removed. Then let the course be flexible. If a bright scholar can take four years' work in three, without injury to himself and without disarranging the school, let him do it. If a dull or weakly scholar requires five years to do the same work in, let him take it. And let it be understood that no especial credit attaches to the one, and no disgrace to the other. There must be a system. It is doubtless easier to bring the scholars to the system, than to adapt the system to the pupils. But it is for the scholars, not for the system, that the school exists; and whatever be the attendant inconvenience, it must be done whenever the interests of the pupil require it.

This implies a mutual conference between the teacher and the parents. Every parent who sends a pupil to a higher graded school should consult the teacher. No man would have his house built by a carpenter he

had never seen, or his horse shod by a blacksmith with whom he had never conversed. No more should he send a child to school without giving as accurate an account of his child's physical and mental capacities as he would give to his blacksmith of the hoof of his horse and its tendency to overreach or interfere. Let supervisors allow adjustment of studies to individual capacity ; let teachers insist upon it ; and let parents accept it without vanity or shame, as the simple dictate of that common-sense which takes human nature as it finds it, and their several shares of responsibility for overwork in schools will be reduced speedily to a minimum.

Such an adjustment of study, making knowledge and the pupil, not rank and the system, the ends of education, will tend to diminish the frequency and severity of tests and examinations. The examination business has been greatly overdone. The examination has a place in a system of education, just as taking account of stock has a place in every well conducted business. But no business man would regard taking account of stock as the end and aim of his business, or concentrate his whole energies on that process every three or four weeks. The regular sales are the main thing ; and the annual stock-taking is merely to see how the business is coming out. So the daily work of the school should be the chief reliance, and the examination should be an infrequent and unessential feature in the work of instruction. In the high school in Keene, New Hampshire, the examinations held at the middle and end of each term are only for those who have fallen below the required rank in recitations. Thus immunity from examina-

tion, and a day or two of rest at the middle and end of each term, constitute a sort of premium on faithful work from day to day. Examinations coming at the end of a long term, when the scholars are already tired and worn out, are vastly more injurious to health than a much greater amount of quiet study. The examination, when made prominent, sets up an object other than knowledge for its own sake; it puts the pupil into antagonistic rather than confidential relations with the teacher; it introduces anxiety, and drives out all peace of mind; it gives, instead of the sober security of conscious acquisition, the uncertain alternative of gratified vanity or humbling disappointment; and in place of content and humility, it encourages rivalry and jealousy. Precise marks should never be given in a public school. No rank whatever should be published outside the school. The division of a class into three or four grades, as unsatisfactory, satisfactory, and good, and, if need be, excellent, and the use of such grades for the private guidance of superintendent, teacher, and parent, is as far as the public school can wisely, safely, or justly go in making distinctions between pupils, who, from the nature of the case, represent every degree of hereditary endowments, home surroundings, opportunities for culture, social advantages, and physical health. On this point, let me quote the words of Dr. Leonard J. Sanford, of New Haven, professor of anatomy in Yale college. "A certain amount of emulation naturally arises between any persons associated in a common pursuit, and should be expected and allowed in schools. But it cannot be made prominent and used as a motive without great danger. The love of approbation is

natural and lively in children and youth, and without it our schools could scarcely be carried on. But let us remember how easily it passes into vanity, and how certain the transition comes when we use it freely as a motive. In the train of vanity and eager competition we are sure to have strife, envy, feverish hopes, bitter disappointments, and constant suspense, all of which wear the vital energies and crush the spirits. It is our duty to oppose the beginnings of worry in our children: it is the thorn in the flesh which takes the sweetness out of life, and which at no other time can be perfectly eradicated."

If precise rank should be withheld, much more should no prizes be given in a public school. Where natural and artificial differences are so extensive as those between the pupils of a public school, it is not fair, in the first place; and in the second place, the only effect of prizes on school children of the average age is to puff up with pride and vanity the one recipient, and to plunge into dejection and gloom the unsuccessful many. Or, if the children are mercifully stolid and proof against such temptations, the teacher who tries to get good work by prizes will come out as did an army friend of mine, who on a visit to his betrothed in Cincinnati, accompanied her to a mission Sunday-school, and was assigned a class of four most unruly urchins. Even the majestic bearing of a colonel in the U. S. army made no impression upon them; much less the instruction, which not very skilfully he strove to the best of his ability to impart. At length he bethought himself of a last fortress against their aggressive onslaughts of mischievous disorder—his pocket. He pulled out a bright quarter, and offered it as a prize

to the boy who would be stillest for the remaining twenty minutes. For four or five minutes his four unruly urchins wore the sombre aspect of the traditional Puritan deacon. But uneasiness overcame first one, then another, and they were already besieging the third. They saw that their chance was gone, and the mischief, unaccustomed to be pent up so long, burst forth anew. The intrepid colonel, who never had blenched in the face of an enemy before, retreated again behind his sole entrenchment, his pocket, and offered a second prize of another quarter to the one of those three who would be stillest. Again there was a lull; and again, after an interval, the storm broke forth with redoubled fury. Again he was forced to defend himself by a third offered quarter; and before the hour was over he was glad to purchase peace by an even dollar, to be divided equally between the four. The moral of which is, that if you cannot maintain an interest without prizes, you will not succeed with them, and might as well give up teaching altogether. As long as worry and competition, accompanied by vanity or disappointment consequent upon the results of artificial stimuli and tests, are retained as prominent features in the educational system, so long will the mental, moral, and physical health of the pupils be seriously impaired and in many cases destroyed, and that, too, whether the actual amount learned be little or much. The method of driving has quite as much to do with the endurance of a horse as the load he draws. The load the children of our schools are carrying is in most cases not excessive. But the method of using the spurs too freely on strong and weak, up hill and down, over hard and sandy roads alike, is responsible for very serious results.

. In addition to these causes of injury, for which parents and pupils, superintendents and teachers, are jointly responsible, there is a class of evils for which responsibility rests primarily in the home, yet against which the teacher should guard by consultation with parents and by counsel to pupils. The pupil should have a good, substantial breakfast in the morning before coming to school. And yet every school-day sees hundreds and thousands of school children getting up after the other members of the family have had their breakfast, eating either a doughnut or a cookie, or nothing, and drinking a cup of tea or coffee, and starting off to school with as much certainty of a nervous headache before the day is over as the law of cause and effect can guarantee. Every noon multitudes of these same boys and girls seek to restore their flagging energies by mince pie, sweetmeats, pickles, and confectionery. Add to this an afternoon without exercise and an evening without rest, and you have all the conditions of a breakdown that the strongest constitution would require. Information which comes unsolicited compels me to add that secret vice is at the root of thousands of cases of weak eyes, dull minds, and shattered constitutions of the children of our schools. Parents will resent the suggestion of such a cause. More than one teacher has had serious trouble in trying to make parents realize what was the real trouble with weakly and unhealthy children. But when several teachers mention it as a most serious evil, when fifty cases have been testified to by the principal of a single school, when another school near Boston has been found to contain not a single boy who was free from the pernicious practice, no teacher or

parent may consider a case of ill health fully investigated until assured that the child's secret thoughts and deeds are clean and pure.

A quiet and cheerful home, in which games are played, stories read, and songs sung, where love reigns and discord is unheard, is a help to the health and strength of a growing boy and girl which teachers unfortunately cannot secure for their pupils, but without which all the efforts of the teacher for the highest welfare of the pupil will be but partially successful.

Chief among the evils of this class is excessive social dissipation. The teachers with one accord lay the chief responsibility for injury to scholars at the door of excessive social excitement. One teacher in Providence, however, warns us not to place too much reliance on the testimony of teachers on this point. "As teachers," she says, "we are always eager to lay all cases of injury to the charge of outside work. It is the easiest way. But sometimes I wonder whether, in our zeal for training the intellect, we have a right to ignore those other faculties which give strength and beauty to the home life." Several physicians express the same idea, urging that the teacher's view of a child's life is of necessity one-sided, and that parties, dancing, and music are quite as essential to a young lady as syntax, cube root, and quadratics.

Now, in so far as it is a question between a formal intellectualism and a true development of domestic and social grace and tact, any unbiased judge will admit at once that the latter is by far the more desirable. If the interests of the school and the true interests of the home and of society ever come in conflict, the school must yield in every case. The heart is of more

consequence than the head. The life is more than intellectual meat; the body is more than scholastic raiment. Yet, having admitted all this, the question remains, What is the value of this school-girl society? Is it really desirable, from the point of view of society and the home, that school-girls, between the ages of thirteen and eighteen, should be out evening after evening until 11 and 12 o'clock? To such questions as these there can be but one answer. This premature development of the social instincts is an unmixed evil, not only from the point of view of the school, but from the point of view of the home and of society as well. The shallowest sentimentality, the wildest dreams, the most artificial excitement, the silliest flirtation, the most ill-assorted matches, the most unhappy marriages, are the sum total of results that this school-boy and school-girl society ever succeeds in bringing forth. It begets false ideas of life, doomed to life-long disappointment. It gives to society an empty, hollow appearance, which makes the same persons when a little older turn away from it with disgust. Nowhere save in America is such precocious society allowed. And when American society gets time to think about the matter, sensible parents will no more allow public school children to come out in society than they will dress baby boys in frock coats, and require infant daughters to manage a sweeping train. Neither the true interests of home nor the true welfare of society has a word to say in defence of the exhausting dissipation to which our school-girls are subjected by the exactions of premature social life. On the other hand, the school suffers a great positive loss. Of the two alternatives,—successful school work, and absorbing devotion to

youthful society,—most boys and all girls are compelled to choose one or the other. To attend to both is out of the question. Says Dr. T. W. T. Curtis, of New Haven,—“To be devoted both to society and to school work will kill any girl.” Dr. John M. Johnson, of Boston, professor of materia medica and therapeutics in the College of Physicians and Surgeons, says that “In 999 out of every 1000 cases these social dissipations work 99 per cent. of injury to every 1 per cent. of actual school work.” Mr. A. D. Gray, of the high school in Springfield, Mass., states that in case after case where physicians have attributed ill-health to overwork in school, and ordered the scholar withdrawn, he has demonstrated that the trouble was wholly due to social dissipation. I might quote similar testimony from nearly every city in New England. In my own town a graduate of the high school informed me that of a class of fourteen, eleven were out until 11 or 12 o'clock regularly every week at least one evening, and generally more than one, coming to school late, without sufficient food or rest, jaded and exhausted. Let the time for “coming out” in America be put as late as in Germany, for instance; let the parent be held responsible here as there for the child's fitness for school duties,—and parents will find that overwork in school has ceased to be a scapegoat which they can load down with the whole weight of sins of omission and commission, of which their vanity and ignorance render them guilty.

The introduction of manual training, gymnastic exercises, and the milder forms of military drill, promises to be fruitful of good.

A simple and inexpensive mode of suitable ventila-

tion ought to be an essential feature of every school-house, old and new, throughout the country.

To sum up the results of our investigations: The amount of work required of the average scholar, with possible exceptions of certain schools in half a dozen cities, is not excessive. From overwork alone cases of injury to pupils are extremely rare. The system of forcing up all the scholars to an average standard of both quantity and quality is unreasonable and vicious; as an outgrowth of that system, tests and examinations are too freely used; and consequently sensitive and nervous scholars are worried and distracted, and much serious injury to health and happiness is unnecessarily wrought. To remedy these evils parents must be less vain of their children's intellectual smartness, teachers must rely less on rank and prizes as motives, and superintendents must depend less on the formal results of examinations and more on the advice of the teacher in promotions. Parents must be held responsible for giving their children needed rest, food, and recreation, and restraining them from harmful practices and social dissipation. By manual training or gymnastic exercises, the body as well as the mind must be developed; and school boards must be held responsible for the sanitary condition of the buildings. And finally, parent and pupil, superintendent and teacher, avoiding distrust and misunderstanding, must work together by frequent conference and hearty coöperation, keeping steadily in mind the training of a race of men and women sound in body, clear and intelligent in mind, and pure in heart, as the glorious crown of their combined endeavors.

VIII.

CONFESSIONS OF A SCHOOL-MASTER.

BY M. A. NEWELL, LL. D., STATE SUPERINTENDENT OF PUBLIC INSTRUCTION, BALTIMORE, MD.

The school-master whose sins I propose to confess is one of the generation which has passed, or is passing, away. The present generation may have sins too, but I do not propose to allude to them, except in so far as the sins of the fathers may seem to be transmitted to the children by direct inheritance.

If I humbly include myself in the list of transgressors as a representative both of the past and the present generation of teachers, it must be understood in a general and Pickwickian sense; just as in church we speak in all due humility of ourselves as "us miserable sinners," when we would resent with holy indignation any attempt to make a personal application. Let us hope that while we are indulging in the pleasing luxury of contemplating the sins and shortcomings of others, we shall not be frightened into a consciousness of our own guilt by the still, small voice of conscience whispering, as the prophet Nathan did unto David, "Thou art the man!"

And if I speak of the school-*master* and not of the school-*mistress*, let not the sisterhood imagine that they are excluded. It is merely for convenience that we use *he* and *him*, instead of *she* and *her*, and be-

cause the masculine gender embraces the feminine—in grammar, at least—without any violation of the proprieties!

First among the venial sins of the school-master which I feel called on to confess, is a fondness for hobbies, and a habit of riding them too far and too furiously. I was going to say, of riding them to death;—but hobbies never die: they disappear for a time, change their costume, and reappear on the stage, old actors in new parts. At one time the mathematical hobby-horse was trotted out, and you might have seen little girls of twelve at the black-board, wrestling with unknown quantities, and tugging at algebraic roots with the force of a ten-horse power stump extractor. At another time the hobby-horse of etymology had possession of the stage, and roots of another kind, but equally innutritious, were grappled with,—Greek, Latin, Gothic, and Sanscrit. Then the scene changed, and elocution took the floor; and a wonderfully popular hobby-horse he was, with streaming tail, and flowing mane, and proudly arched neck, surrounded by a circle of bells—silver bells sometimes, sometimes brazen bells.

Hobbies are like chills and fever;—nobody acknowledges their presence in his own neighborhood, but just on the other side of the marsh they have them “right smart.” In my own state I can assure you school hobbies are just as unknown as chills and fever; but cross Mason and Dixon’s line, and it is ten to one that the first urchin you meet on the road, on his way to school, will be shouting at the top of his voice a problem from his Mental Arithmetic: “If $\frac{1}{2}$ of $\frac{2}{3}$ of $\frac{3}{4}$ of a pumpkin is worth $\frac{5}{8}$ of $\frac{9}{10}$ of $\frac{7}{8}$ of a pound of sugar,

how many tenths of $\frac{1}{2}$ of a pound of sugar will it take to sweeten $\frac{1}{3}$ of $\frac{1}{4}$ of a pumpkin pie at the same rate?"

Hobbies are very much like the measles;—they prevail mostly among the young; they break out in spots; they are very catching; nobody minds them much except the person that has them, and he is not much the worse for them when they are over. A curious peculiarity of teachers' hobbies is this: it is dangerous to have but one, but perfectly safe to have half a dozen. A teacher with one hobby, and only one, is a crank; with two, he is rather eccentric; with three, he is a superior teacher; with four, he is quite a genius.

In the next place, I confess—I mean, we school-masters of the olden time confess—to a lamentable ignorance of a very important part of our own business. Not ignorance of spelling and reading, of grammar and arithmetic, of history and geography, nor, when it is demanded, of Latin and Greek, with a fair sprinkling of the *onomies* and *ometries* and *ologies*. For in all these things have we not been measured, and gauged, and tested, and analyzed, and marked, and stamped, and branded, and certificated, so that any one who chooses to make inquiry can ascertain both what ingredients and what proportion of each ingredient go to the formation of any one of those chemical compounds known as school-teachers? Qualitatively, one is labelled "Acid;" another, "Alkaline;" another, "Neutral." Quantitatively, you find specimens like these: "Spelling, 93½%;" "Arithmetic, 97¾%;" "Grammar, 85¾%;" and so on through the long and dreary catalogue of studies, just as a chemist will report his analysis of a sample of guano, or some

other fertilizer. It is not ignorance of this kind that we have to confess. We have a full supply of such stock in trade always on hand, and we are ready from our superabundance to dispense with liberal hand to the needy.

But one may be admirably arrayed in robes of learning, he may shine resplendent as did Joseph in his coat of many colors, and yet, like Joseph, he may come to grief and get badly sold when he leaves the sheltering arms of his *alma mater*, and falls into the irreverent hands of Young America. For Young America is no respecter of persons; boys are sadly wanting in veneration; they will not scruple to lift up the skirt of even the showiest "coat of many colors," and if they can find anything verdant underneath, woe be to the wearer! There is a pit already dugged for him, and he will be let down.

If one professed to be a trainer of horses, it would be very well for him to know something of saddles and bridles, and bits, and curbs, and stirrups, and something, too, of wagons and roads; but we would demand of him, above all things, a thorough knowledge of horses: and we would not be satisfied with an acquaintance with his anatomy merely; he should know also as much as possible of the habits, the temper, and the capabilities of the animal. In a similar way it would be well for the teacher to be well informed on such subjects as arithmetic and English grammar, and to be thoroughly stocked with historical, geographical, scientific, and literary information. It may be right to require that he should carry in his head a catalogue *raisonnée* of all the irregular verbs in the ancient and modern languages, the tables of moneys and weights

and measures of all the nations on earth, the exact length of all the rivers and the precise height of all the mountains under the sun, the causes and results of all the wars, and the number of killed and wounded in every battle from the siege of Jericho to the last surrender of Paris ;—all this may be entirely proper ; but there is a knowledge of far greater importance, into which nobody inquired in the olden time to which our confessions refer,—a knowledge, namely, of the physical, intellectual, and moral nature of the boys and girls to whom this precious knowledge was to be imparted. Hear what Thomas Carlyle says about the instructors of his early days. “My teachers,” he says, “were hide-bound pedants, without knowledge of man’s nature or of boys’, or of aught save their lexicons and quarterly account-books. Innumerable dead vocables (no dead language, for they themselves knew no language) they crammed into us, and called it fostering the growth of mind. How can an inanimate mechanical gerund-grinder, the like of whom will, in a subsequent century, be manufactured at Nuremberg out of wood and leather, foster the growth of anything, much more of mind, which grows not like a vegetable by having its roots littered with etymological compost, but like a spirit, by mysterious contact of spirit, thought kindling itself at the living fire of thought? How shall he give kindling in whose inward man there is no live coal, but all is burned out to a dead grammatical cinder? The Hinterschlag professors knew syntax enough, and of the human soul thus much,—that it had a faculty called memory, and could be acted on through the muscular integuments by appliance of birch rods.”

Well, we have given up, partly at least, the birch rods; the marking system is carried on by other, if not better, appliances; and before the present century expires, the last of the rods, birch or hickory, will be sent, we hope, to the national museum in Washington, to be exhibited with other curiosities among the "relics of barbarism;" and let us hope that you, my friends of the younger generation, have advanced much farther than the Hinterschlag professors in your study of the human soul, without a knowledge of which your grammars and lexicons, your histories and geographies, and other instruments of learning are but as dry wood on the altar of sacrifice, waiting for the application of the sacred fire. You know that your office is not to cram, but to create; to breathe the breath of intellectual life into your pupils, and make them living souls; to rouse into conscious activity their slumbering powers; and to stimulate into healthy exercise those organs which but for education would forever remain in a rudimentary condition. And yet it has been said that some even of the most modern and highly approved teachers, instead of striving after this lofty ideal, are content to spend their time in tearing scraps from their coats of many colors, and fashioning them into garments to hide the intellectual nakedness of their pupils; and that they have not even a suspicion that their whole duty has not been performed, when they have turned the wheel of the official mill, and ground out a product sufficient in quantity and quality to satisfy the demands of the official inspectors.

"Alas!" to quote again from Carlyle, "so will it ever be, till the hodman is discharged or reduced to

hod-bearing, and an architect is hired, and on all hands fitly encouraged ; till communities and individuals discover, not without surprise, that fashioning the souls of a generation by knowledge can rank on a level with blowing their bodies to pieces by gunpowder ; that with generals and field-m Marshals for killing, there should be world-renowned dignitaries, and, were it possible, true God-ordained priests for teaching."

This mention of "generals and field-m Marshals," and "world-renowned dignitaries," and "God-ordained priests," reminds me of a sin which I might otherwise have left unconfessed, and therefore unforgiven—the modesty of the ancient school-master. He was altogether too easily satisfied with his surroundings and with his wages. He did not, like the apostle, magnify his office. He was content with a shanty in which a general would not have stabled his horse, and with a monthly stipend less than that of the general's man-servant. And yet General Sherman, who may be an admirable authority on the fine art of blowing men's bodies to pieces with gunpowder, but who can scarcely be considered an expert in the still finer art of fashioning the souls of a generation by knowledge, thought it worth while, some years ago, to give unusual publicity to his opinion that "public school-buildings are too costly, and the salaries of public school-teachers are too high." People may honestly differ, of course, in their ideas of expense ;—*costly* is a comparative word, and conveys no information with regard to the absolute amount of money spent for any purpose, but indicates merely the relation which the supposed sum bears to the ideas of the calculator. Judge Carpenter, of the supreme bench of Connecti-

cut, once remarked of a criminal who had been before him for trial, that it had cost more to convict him than would have paid for the liberal education of five young men. Evidently the judge thought it was less costly to send a man to school and college than to the penitentiary or the gallows. I know a state in which the house of correction cost twice as much as the largest school building within its limits, and in which the asylum for the insane cost nearly as much as all the country school-houses taken together. I know a county in which an almshouse was built at an expense nearly as great as the value of all the school-houses in the county at that time. Cost, you see, is entirely a relative matter. Some people prefer expensive buildings for houses of correction, insane asylums, and almshouses; others for school-houses;—but that is merely a matter of taste.

Let us compare the cost of a school-house, however, with something more familiar to Gen. Sherman than houses of correction and almshouses. The cost of a ten-inch gun is \$924, which is more than double the value of the average country school-house throughout the United States. The cost of a fifteen-inch gun is \$5,000, which will build a comfortable house for a graded school of 200 pupils. The first twenty-inch gun that was manufactured cost the government \$28,000, and there are comparatively few common school-houses, except in the large cities, which have cost more. The expense of firing this gun once is about \$100, and \$100 will pay the average country school teacher for three months' services.

Now, as regards cost, let us compare like with like, men with men, leaders with leaders,—those whose

trade it is to fight against their fellow-men, amid all the "pomp, pride, and circumstance of glorious war," whose legitimate purpose is bloodshed and death, with those who are engaged in contending for their fellow-men against ignorance, idleness, vice, and crime, and whose aim is, not the destruction, but the preservation and purification, of their fellow-beings. A private in the United States army receives board and lodging, clothing and medical attendance, and \$13 per month in greenbacks. There are thousands of school-teachers who cannot earn more than \$200 by teaching in any calendar year;—now, if they pay \$3 per week for boarding expenses, and \$1 per week for clothing, they would not have a dollar left to pay the doctor or the priest, and would be \$8 in debt at the end of the year. A second lieutenant receives \$1,400 the first year, with an annual increase. How many teachers can begin upon \$1,400 a year? Alas, how many would be glad to receive the odd \$400! It is useless to carry the parallel further. When we come to lieutenant-colonels and colonels, to brigadier-generals and major-generals, and lieutenant-generals and generals, we have simply nothing with which to compare them. O for the advent of that millennium for which the sage of Chelsea prayed, "when the fashioning of the souls of a generation by knowledge shall rank on a level with blowing their bodies to pieces with gunpowder!"

Of Gen. Sherman's last utterance on the public school question I have not the heart to speak. His services to the country have been great, and have passed into history, and will go down the stream of time into the ocean of eternity. Let us hope that the

Recording Angel has already dropped a tear on that last unfortunate letter of his, and blotted it out forever.

To compare a public school with a beer saloon, and say that his children should as soon cross the threshold of the one as of the other, was a coarse insult, not merely to the hundreds of thousands of pure and noble women who daily cross the threshold of the public school-house and wait as priestesses at the altar, not merely to the millions of noble men who within that school-house learned the first lessons of patriotism which have made Gen. Sherman what he is, but to the entire nation which they helped him to save, and which, without the schools that he discredits and the teachers he insults, would not have been worth the saving.

Speaking of the comparative ignorance of the school-master of the olden time of the real nature of the boys and girls whom he had to instruct and govern, I am reminded that we might have taken a lesson from those same boys and girls in the study of human nature. They often get a little mixed on their lessons; but they always have a clear and accurate conception of their teacher. Whatever they omit to study, they never fail to make a close, patient, and exhaustive study of *him*. They know all his strength and all his weaknesses. Little Paul Dombey, according to Dickens, had got so mixed upon his lessons that "whether twenty Romuluses made a Remus, or *hic, haec, hoc* was a Troy weight, or a verb always agreed with an ancient Briton, or three times four was Taurus, a bull, were all open questions with him." But Paul Dombey had studied his teacher, Miss Blimber, till he knew her by heart; and if she had taken the same

pains to study him, he would not have got so mixed about his lessons. A Boston boy, of tender years, was once sent much against his will to hear Agassiz lecture. When he came home his mother asked him how he liked it. "Oh, bully!" replied the lad, "better than going to the circus." Agassiz understood boy-nature as well as the structure of fishes; and the boy was captivated by the blended rays of goodness and genius that shone like an aureole around the head of Louis Agassiz, teacher.

The ignorance of the school-masters of the olden time was most conspicuous with regard to the physical constitution of children. They had inherited from their predecessors a system founded either upon ignorance or neglect of the fundamental requirements of the animal nature, and they lived up to their traditions. The Psalmist's description of the idols of the heathen corresponds with what used to be expected of children during school-hours: "They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; they have hands, but they handle not; feet have they, but they walk not." Nature called for ceaseless activity, for the exercise of all the limbs and all the senses: the school-master called for constant repression, for stagnation, for the conversion of perpetual motion into a repose that could be broken only at the risk of a flogging. It seems to me, looking back on those days, that the boys rather enjoyed their whippings as the only kind of physical exercise that they had always at their command. I am reminded here of an anecdote of a school-director, a good old-fashioned Pennsylvania Dutchman, who visited and examined his school twice a

year as in duty bound, and always made a little speech to the pupils at the close of the exercise. "Shiltren," he said on this occasion, "I am pleased mit you but for one ting. You have read goot; you have spelt goot; you have ciphared goot; but, shiltren, you a'int sot still."

I congratulate you, young teachers, on having been emancipated from these old traditions,—burdens which neither we nor our fathers were able to bear. It is your pleasure not merely to permit, but to require and teach the eye to see, the ear to hear, the hand to handle, and the feet to walk. You never fret when you see a boy fidgeting in his seat to relieve the tension of muscles wearied by constant pressure in one direction. You do not require your pupils to walk noiselessly on tip-toe, with arms folded behind their backs. You do not close the window-shutters when a circus procession is passing by the school-house. You do not exact a silence which can be tested by letting a pin drop. You may believe, with Pope, that "Order is *Heaven's* first law," but you do not believe that it is the first law of the school. You know that order is a consequence and not an antecedent of honest school work; and that the order which is not the product of constant, profitable, and pleasant employment is not merely not beneficial, but is absolutely injurious, being the effect of tyranny on one side and slavery on the other.

But my subject calls for confession, not for congratulation; and so I go on to confess that in the olden time we made grave mistakes in our estimate of the emotional nature of the young, and of the part which their feelings play in the work of education. Rivalry

was employed unsparingly; ridicule was a weapon in constant use; the dunce-cap an every day instrument of torture. No one seemed to know that such treatment stirs up some of the worst passions of human nature,—envy, hatred, and revenge. It was thought that the feelings of the young might safely be despised, because they seemed so soon to forget them; whereas the truth is that the joys and sorrows of childhood, though of shorter duration, are equal in intensity to those of grown-up men and women.

“The poor beetle that we tread upon,
In corporal sufferance feels a pang as great
As when a giant dies.”

The truth is, that whatever blunts the emotional sensibility of the child tends to harden the future man or woman. School life is real life; and the feelings which should be repressed or encouraged in adult life should meet with corresponding treatment in the miniature life which precedes it.

The two strongest passions in child life are fear and love, and the old *regime* dealt almost exclusively with fear. In the old Scottish parish school, the master's desk was always furnished with three pieces of apparatus,—the Bible, the catechism, and a pair of taws,—three very good aids to learning when judiciously used. The taw was a rude kind of whip made by fastening two strips of leather to a short whip-handle. The ends of the leather straps were sometimes hardened in the fire to sharpen the sting. The dominie one day noticed a little eight-years-old fellow making cat's cradles when he ought to have been studying his catechism; so in stentorian tones he called him up to

recite. "Who made the airth?" roared the dominie, catechism in one hand, and uplifted taws in the other. The boy shook like an aspen leaf, but answered not. He knew he had been doing something wrong, but what particular wrong he did not know. "I say," roared the master again, "who made the airth?" and the taws rose a foot higher, and were ready to descend in a swift swoop on the unhappy culprit. "Please, sir," sobbed the child, "I did, but I'll never do it again."

But if the passion of fear was overwrought, the feeling of love was almost ignored. It was only natural for a boy to hate his school, to hate the rules, to hate his books, to hate his teachers. They brought him nothing but trouble, vexation, and pain. And yet I have heard an old school-master maintain that instances of the purest love are often found among very young boys and girls going to the same school. In proof, he quoted a large number of verses from the poets, of which the most convincing was Motherwell's beautiful poem, Jeannie Morrison, in which he commemorates his love for a child only seven years old when he saw her for the last time.

Shall I read a few verses, slightly anglicised?

JEANNIE MORRISON.

I've wandered east, I've wandered west, through many a weary day,
But never, never can forget the love of life's young day.
'T was then we loved each other well, 't was then we two did part:
Sweet time! sad time! two bairns at school, two bairns and but one heart.

I wonder, Jeannie, often yet, when sitting on that bink,
Cheek touching cheek, hand locked in hand, what our wee heads did think.
When both bent down o'er one broad page, with one book on our knee,
Thy lips were on thy lesson, but my lesson was on thee.

My head runs round and round about, my heart flows like a sea,
As one by one the thoughts rush back of school-time and of thee.
O morning life! O morning love! O lightsome days and long!
When honeyed hopes around our hearts like summer blossoms sprang.

Aye, aye, dear Jeannie Morrison, tears trickled down your cheek
Like dew beads on a rose, yet none had any power to speak.
That was a time, a blessed time, when hearts were fresh and young,
When freely gushed all feelings forth, unsyllabled, unsung.

I wonder, Jeannie Morrison, if I have been to thee
As closely twined with early thoughts as you have been to me.
Oh! tell me if their music fills *thy* heart as it does mine;
Oh! say if e'er *your* heart grows great with dreamings o' lang syne.

I've wandered east, I've wandered west, I've borne a weary lot,
But in my wanderings, far or near, you never were forgot;
The fount that first burst from this heart still travels on its way,
And channels deeper as it runs the love of life's young day.

Oh! dear, dear Jeannie Morrison, since we were sundered young,
I've never seen your face nor heard the music of your tongue;
But I could hug all wretchedness, and happy could I die,
Did I but know your heart still dreamed of by-gone days and me.

Will you allow me to include the present with the past generation of teachers in my next confession, which is,—we have undertaken to do impossibilities. Not merely do we tacitly accept the obligation to teach the unteachable, to govern the ungovernable, and to reclaim the irreclaimable, but in a general way we suffer ourselves to be held responsible for the combined duties of the parent, the physician, the priest, and the constable. Is a child neglected by his parents? Does he run the streets, and learn to swear and steal? It is evident, say the newspapers, that the public schools are at fault,—and there is no authoritative contradiction. Are nervous diseases on the increase, headaches, short-sightedness, spinal curvature? The school is to blame. Do girls break down under late

hours, improper diet, concerts, operas, and beaux? It is all set down to the long lessons they have to learn and the excitement of examinations? Are boys profane, immoral, intemperate, profligate? It is not the church that bears the blame, but the school;—and yet after attending school regularly from his seventh to his seventeenth year, a boy spends less than one sixteenth part of his time under the eye of his teachers.

The last confession I have to make is a confession of weakness. We are soon worn out. At an age when men of other professions are at the height of their popularity, we school-masters are at the end of our career. We run well enough for a time, but have very little staying power. About a year is as long as you can reckon on any of us going without being wound up, except superintendents: they sometimes run for four years without winding. But common teachers must have their works taken apart, examined, oiled, and set up again, once a year.

Then how very soon teachers,—I mean teachers of the masculine gender,—grow old and obsolete and out of fashion, and good for nothing, when they have not the good fortune to die in their prime. Is there some inherent weakness, some lack of constitutional vigor, in the teacher, to cause this premature decay, this early onset of the infirmities of age?

It is not so in other professions. A physician, the older he gets, the more his advice is sought after, and the higher his fees. A lawyer is never too old for his work. But a teacher at forty is nicknamed "The old man," and at sixty, if you are on the school committee, you begin to look about for his successor. True, he has served you faithfully for forty years. True,

you have not overpaid him for his work, and he has made no provision for old age. True, his manner of life has been such that he is now unfit for any other business. True, you would not turn out of doors a dog that for half as long had followed your footsteps, and played with your children, and slept on your hearth-rug. True, if you had an old family servant, who for forty years had waited on you and your children and grandchildren, you would not, in his declining years, turn him over to the abounding hospitality of the almshouse. But a teacher—Oh! that is a different case. Why should you take thought of him? You have squeezed the orange: what remains but to throw away the peel? He entered your service young and vigorous, full of lusty life. The energies of his youth, the matured force of his manhood, the accumulated wisdom of a green old age, have been devoted to your service; and you accepted the sacrifice. He is now growing old and stiff, lean and shrivelled;—well, let him go. He is not what he was. His nerves have been racked by boisterous boys; his patience has been exhausted by self-willed girls; his brain has been worn out in the vain attempt to cover the deficiencies of the brainless. He has been worried by the importunities of parents, by the unreasonable demands of superintendents, by the grumblings of the newspapers, by periodical examinations, by annual elections; and in return you say to him,—“Make ready, old man, to step down and out. You are no longer needed. Your place is wanted by a younger and stronger man.” The play is over. Ring the bell. Let fall the curtain. Good-night, old man! Good-night!

O young and able man, welcome to the stage!

Enter upon this glorious career. Serve your generation faithfully, till the experience of half a century shall have formed your taste and matured your judgment, and made you fit to be a leader and a counsellor of men ; and then step down in your turn, and make way for your successor, who shall sow the same seed, and reap the same harvest. Yet who complains? My heart and I?

In this abundant world, no doubt,
Is little room for things worn out.
Disdain them, break them, throw them by!
And if before the days grew rough
We once were loved, used, well enough
I think we've fared, my heart and I.

IX.

THE STUDY OF ENGLISH LITERATURE.

BY EMILY G. WETHERBEE, LAWRENCE HIGH SCHOOL.

What a vast field for the essayist is contained in the few words which constitute the subject of this paper ; and how difficult at first seems the task of bringing it within the scope of half an hour's reading, and feeling as if anything like justice had been done to the theme, whether we take it to mean the study of English literature as a means of pleasure and cultivation to ourselves, or refer it to the important question, How shall it be taught to the young under our care and guidance?

The pages which have been written on the methods of studying English literature would of themselves go far towards filling a library ; and yet we who are teachers feel that there is a certain indescribable something which, in our own experience, these writers have failed to reach, and we are obliged, to a greater or less extent, to fall back on our own originality and ingenuity in order to fill the gap, or overcome the obstacles which impede the progress of every teacher in this comparatively new field of study opened in our schools. I say new field, for the remembrance of my own high school course is fresh in my memory, when, for the first time in the history of the school, an attempt was made to acquaint the pupils with the mas-

terpieces of their own tongue, and a volume of dear, delightful Goldsmith was put into our hands as a text-book. Well do I remember the unadulterated pleasure derived by us from a study, imperfect it is true, of

"Sweet Auburn, loveliest village of the plain."

Never shall I forget the picture, so indelibly impressed on my youthful mind, of the scenes there set forth,—the evening sports of the village train, the meek and earnest country preacher, the buzzing school, the white-washed ale-house, and the touching lines in which the author expresses his wish to return to the dear old place to spend his last days. The man whose gentle nature looks out through every line he has written, makes us pardon the errors of his life, and love him to the last.

Perhaps no change in the methods of instruction in our schools is more marked than that which has gone on in connection with this same study of the literature of our own language. How strange that year after year should have been spent in acquainting the youthful mind with the works of Greek and Latin writers, an acquaintance made by the slow and laborious process of translation, in which so much of the flavor must necessarily evaporate, even in the most skilful hands, while the grand old classics of our own tongue lay neglected on the library shelves, unopened except by the adult student or the philologist; for, while the study of foreign languages and literature, along with many other advantages, may help us the better to understand and feel our own, it can never be made a substitute without detriment.

Often, when in conducting a recitation in Milton's

great epic, or Shakespeare's tragedies, I mark the enthusiasm of the readers, and notice how quickly they are thrilled and impressed by the sublimity of these great masters, I confess to a feeling of having been defrauded of a part of my birthright in the days that never can be recalled. It seems almost superfluous to enter into any argument to prove that the study of our own tongue should have a prominent place in the curriculum of high school and college; yet we even now find a few claiming to be competent judges in this matter, who are inclined to give this department a second, or even a third, place in a high school course of study.

We all agree that youth is the time when healthful guidance should be brought to bear in the selection of books and reading. Who of us cannot recall the time when, needing other counsel than our own mind, we felt some guidance that was strength to us, some interest first awakened in a book, some sentiment of admiration and love towards the soul of some great author; and can we not remember, too, how the chastening influence of wise and genial criticism won our spirits away from some malignant fascination that fastens on the unripe intellect only to abuse it?

We see daily how, under the light of wise criticism, new powers and new beauties are made visible to our minds in books the most familiar. Here, then, is the great lever in the hands of the conscientious teacher who has under her guidance so many young minds eager and willing to be directed.

It is a bewildering thing to stand in the presence of a vast concourse of books, in the midst of them, but feeble, or uncertain, or helpless in the use of them.

We can all reëcho the words of Emerson, who says,—
“It seems as if some charitable soul, after losing a deal of time among the false books, and alighting upon a few true ones, which made him happy and wise, would do a right act in naming those which have been bridges or ships to carry him safely over dark morasses and barren oceans into the heart of sacred cities, palaces, and temples.”

To point out to those under our charge what should be selected from the great multitude of books, and what should be avoided, to read with them and to them, to lead them to make a wise and happy choice—such are some of the duties incumbent upon the teacher of English literature who has at heart a desire conscientiously to discharge the duties of her office, and who is not content to be confined to the methodical drill in the class-room from the text-book. And here I would take occasion to disclaim any intention in this paper of advising or teaching my fellow-teachers, many of whom now present are masters in this field of study and labor. I am here simply to give some of the results of my own experience during the past fifteen years in this, to me, most interesting department of teaching,—interesting for so many reasons. One is, that it brings the children into such good company, teaches them to love worthy objects, and makes them acquainted with things that will be grand and beautiful to them as they grow older. It turns their attention from the foolish literature of their own day, many of the so-called popular writers of which will not be heard of a few years hence, and, better than all, counteracts the positively dangerous influence of the vast number of books of doubtful reputation, of

the making of which at the present day there is, seemingly, no end, from the subtle, fascinating, and apparently harmless pages of a Southworth, to the acknowledged poisonous compositions of a Ouida or a Zola, all of them very good books to let alone.

Let a boy or girl spend one or two hours a day with authors whose works have been tested by time, and a natural and wholesome inspiration will be caught that will be like ozone in the atmosphere, exhilarating and health-imparting at the same time.

It does not take them long to see that Scott's grand descriptions of natural scenery,—his sunsets, stormy seas, and woodland glades,—surpass Mrs. Southworth's accounts of her heroines' dress and millinery; that the sweet, unsullied page of Dickens, with its tender plea for our poor human nature so lovingly made, is truer to life than Miss Braddon's startling tales of love and passion; and that there is more wit in that greatest triumph of the comic muse, old Jack Falstaff, than can be found in the whole range of modern fiction.

Another, and, to me, a very strong reason for the interest which attaches to the study of English literature in schools, both for teacher and pupil, is the close contact and pleasant interchange of thought and sentiment that it engenders between the two. Scholars can be so moved and stirred by the mutual study of some grand subject in the hands of a great author, that the barriers which too often exist between teacher and pupil, sometimes, alas! impassable, are thrown down, and they stand close to each other, as they should in this relation.

Here is a rare opportunity to carry out the instructions contained in the printed piece of pasteboard that

adorns our school-rooms, setting forth the command that teachers shall strive to inculcate lessons of piety and justice, a sacred regard for truth, love of country, humanity and universal benevolence, sobriety and temperance.

What a good sermon on the latter may be preached without seeming forced or dry, as in a lecture, from the character of good old Adam in *As You Like It*, who attributed his hale and hearty bodily condition at fourscore to the fact that in youth he had "never applied hot and rebellious liquors to his blood"! What an opportunity to inculcate the lessons of friendliness and affection set down in the golden rule, by pointing a moral from some of Shakespeare's examples of friendly devotion, as that of Antonio for Bassanio, Hamlet for Horatio, and Celia for Rosalind! Where can a lesson in kindness to dumb animals be better enforced than in studying the beautiful lines of Cowper?

"I would not enter on my list of friends
(Though graced with polished manners and fine sense
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm."

Where can the grandeur and sublimity of the Holy Scriptures be better illustrated than by showing them that some of Milton's most sublime imagery is taken from that Book of books? What an opportunity to show the workings of the great law of human kindness in the beautiful deed of Sir Philip Sidney, who, when dying on the field of battle, turned away the cooling draught from his own lips to quench the thirst of a poor soldier bleeding his life away! What a chance to warn them from the pitfalls of temptation that are

spread for the feet of the unwary in the study of the short, sad life of Robert Burns! of the dangers and horrors proceeding from a mind at war with itself, as in dissipated, miserable, unhappy Byron, who so prostituted and degraded his splendid genius, and trampled it in the mire! What an example of the beauty of simple religious faith and trust in Milton, Locke, and Johnson! and what grandeur of uprightness and incorruptible integrity in the character of such men as Sir Thomas More! Not only in their undying works may beautiful lessons of sweetness and goodness be taught, but also in the contemplation of the humanity of the great ones who have lived and suffered, may teacher and pupil meet upon that plane where

"One touch of nature makes the whole world kin."

Another reason besides the good company and the moral example is the splendid knowledge of our own tongue to be gained by studying the great masters of English prose and verse. He will best appreciate and admire this English tongue of ours by seeing the grand examples of it furnished by Milton, Addison, and Wordsworth, and understand how "we must be free, or die, who speak the tongue that Shakespeare spoke."

In all intercourse with the best writers, whether in prose or verse, we have an unconscious perception of the goodness of the style, just as we know whether the air we breathe is pure or impure. It is the poets who have best revealed the hidden harmony that our language possesses, and it is in the poetry of a nation that its language may be best studied, even for prose uses.

Here can be inculcated noble lessons of the grand

possibilities of this glorious speech which we have inherited with our freedom from our ancestors, and show those under our charge the duty laid upon them to keep this "well of English" ever pure and undefiled, and preserve in its native strength and vigor the noblest tongue that has ever been spoken on the earth ; to exclaim against its prostitution to low and vulgar forms of speech, and to wage war against the spread of the spirit of slang and other barbarisms being forced into our English speech, and which seem to possess peculiar fascinations for the young. There is no better field than the class-room of English literature on which to defend "our mother tongue," as we affectionately call it, from the lawless attacks of those who would cheapen and dishonor this, our noblest inheritance.

I have sometimes heard teachers complain of the difficulty of the task of interesting young pupils in the department of English literature, and who think this study should be entered upon during the last years of the high school course, when the pupils are older, and better able to appreciate the work. I never saw a more interested class than that composed of a large number of boys and girls, whose ages averaged twelve or thirteen years, who were set to studying Longfellow's *Evangeline*, and a little volume of American prose authors, such as Hawthorne, Irving, Holmes, Thoreau, and Lowell. It was a new world to them, peopled with most fascinating characters,—almost as novel to them as the story of *Robinson Crusoe*, over whose pages childhood so delights to pore. Here was Hawthorne's exquisite story of "The Snow Image," and his beautiful conception of "The Great Stone Face."

The actor Joe Jefferson himself never held an audience more closely enthralled with his wonderful personation of Rip Van Winkle, than did Irving with his simple diction in the story, so comic and pathetic, of Rip the good-for-nothing. It would have made Holmes himself smile with his broadest good humor could he have seen the thorough delight with which they enjoyed his sly drollery in the "Gambrel Roofed House," when some particularly telling stroke of wit could not be resisted.

I confess that the defrauded sense, to which I have alluded, came and gnawed at my heart more fiercely than ever, when I thought of the poverty of the feast spread for my own youthful appetite to feed on a quarter of a century ago. They would spend hours in looking up obscure allusions, haunted the public library for books of reference, some of them went to Cambridge to view the places described, and one of the number actually wrote a letter to Mr. Lowell himself, then at the court of St. James, asking the meaning of some phrase used in "My Garden Acquaintance," which letter, I am pleased to say, that distinguished gentleman answered very kindly and delightfully.

The days when the study of rhetoric took the place of the literature seemed to them "stale, flat, and unprofitable" compared with the tri-weekly banquet around which they gathered with so much delight and zest. Long before the school year came to an end I had begun to speculate in regard to the course to be pursued with these eager students the next year. The question how to keep their interest from flagging was ever uppermost in my mind; how to select judiciously,

and still keep them in the best of company. It will not be wise to confine them to a text-book containing nothing but accounts of the lives of celebrated authors ; neither will it be advisable, nor have we time, to spend in reading only selections from their works. So a golden mean is struck. Such a text-book is put into their hands, but we do not by any means confine ourselves to it. We had heard of the delightful series of English classics published by an enterprising New York firm, Clark & Maynard, for a nominal sum, and found our school committee kindly disposed to furnish us with a dozen of as many kinds as we wanted ; and here was discovered a most excellent opportunity of controlling their reading to a great extent out of school by asking them to read two of these little books every month, and, at the end of that time, requiring them to write out their impressions in regard to them, and all this in conjunction with the study of the lives of the authors. The result was, that in ten months they had read very thoroughly such noble works as Goldsmith's *Deserted Village* and *Vicar of Wakefield*, Johnson's *Rasselas*, Macaulay's *Warren Hastings* and *Essay on Bunyan's Pilgrim's Progress*, Coleridge's *Rime of The Ancient Mariner*, Keats's *Eve of St. Agnes*, part of Wordsworth's *Excursion*, Scott's *Marmion*, Dickens's *Christmas Carols*, some of the *Roger de Coverly* papers in the *Spectator*, Gray's *Elegy*, Burns's *Cotter's Saturday Night*, Carlyle's *Hero As Prophet*, Irving's *Legend of Sleepy Hollow*, and Tennyson's *Enoch Arden*, thereby acquainting themselves with some of the masterpieces of their own tongue, and at the same time routing Braddon, Southworth, Mrs. Holmes, Stephens, and the mongrel tribe of

books whose alliterative titles so captivate the boyish heart, like "Paul the Peddler" and "Phil the Fiddler," not to mention that compound of slang and filial irreverence known as "Peck's Bad Boy," *et id genus omne*. In addition to this would be read to them in the class every day a short poem or selection from the author under consideration, which would be three or four minutes of the recitation hour wisely used,—for instance, Herrick's To Roses, Burns's To a Mouse, Tennyson's Lady Clara Vere de Vere, an ode of Collins's, or Gay's Black Eyed Susan,—and asking for a criticism on the selection after the reading.

Our *vade mecum* during this year's work was Hare's delightful work "Walks in London," which gives most interesting descriptions of the haunts of the old writers who lived and died in that modern Babylon, from the famous old Tabard 'inn at Southwark, from which Chaucer's pilgrims were supposed to have set forth, to the mud-splashed pavements of Fleet street, which Dr. Johnson preferred to the most beautiful country landscapes, and whose doorposts he touched so reverently every time he passed. This agreeable writer Hare even follows them to their last resting-place in Westminster Abbey in the famous Poets' Corner, quoting in this connection Douglas Jerrold's witticism, "Poor things! what have they done that they should be put in a corner?" Historical reading, anecdotes of authors, pictures and photographs of places and faces, completed our stock in trade for this year's work.

Experience has long since taught the writer of this paper not to expect too much of scholars into whose hands a text-book has been placed containing selec-

tions from some great author, Shakespeare or Milton, for example,—that is, in the grammatical or philological part of the study, which should not be carried so far as to overpower the author himself, whose beauties and marvels of expression, whose wonderful imagery and profound analysis of character, may be lost sight of, while the teacher takes too much time in striving to unravel some knotty point of syntax, thus defeating the very end and aim of the study, which is to bring the pupil into communion with the poet's soul, and make him understand his creations, their motives, characters, and inner lives, as he knows those of his own intimate friends, and even better.

A last year's programme was then experimented upon, which we have never wished to change. How could the period of forty weeks that remained in the course be more profitably spent than by forming an intimate acquaintance with Milton and Shakespeare, whom some one has called "the two great consuls in the mighty republic of letters, to whom alone belong the honors of the ivory chair, the robe with purple hem, and the rod-surrounded axe"? Delightful task to sit with these young students at the feet of these great masters, reverently to commune with the pure and lofty soul of the great Puritan, who, although deprived of earthly sight, looked with calm vision on the unmuffled light of eternity, and whose song, as Macaulay says, "would not have misbecome the lips of those ethereal Virtues whom he saw, with that inner eye which no calamity could darken, flinging down on the jasper pavement their crowns of amaranth and gold;" to stand with wonder and admiration among the creations of Shakespeare's glowing fancy, which

peopled a new world with a multitude of inhabitants such as had never before been imagined, into whose unfathomed spirit depths the subtle Coleridge looked deeper than any other man has done, when he called him "the thousand-souled," and spoke of his "oceanic mind." Can they be made to appreciate the sublimity of Milton's poetic imagery, his magnificent language, sometimes like the voice of the thunder and again so exquisitely harmonious, his lofty sentiments and marvellous combination of religion and intellect, whose heart was as holy and sanctified as his learning was all-embracing, and whose dazzling glory is almost without a cloud, of whom Wordsworth has truly said,

"Milton, thy soul was like a star, and dwelt apart;
Thou hadst a voice whose sound was like the sea,
Pure as the naked heavens, majestic, free."

And yet I look back on the time as well employed that we spent in studying part of *Paradise Lost*, and the exquisite and inimitable elegy *Lycidas* with the freshness of its melody, and its beautiful contrasts of sorrow, hope, and glory. Let no one affirm that the young are necessarily deficient in imagination, or in appreciation of grandeur and pathos. I never saw an audience more moved than were these youthful students at the power of the great master, as shown in his sublime descriptions of the battles of the angels, and the going forth of the chariot of the Messiah,

"Who, on the wings of cherub, rode sublime."

With many shrinkings of spirit and some forebodings must a teacher enter upon the duties of acquainting the young mind with the masterpieces of Shakespeare. Of course they will be interested in the story,

only a small part of the work in hand, and for which Shakespeare himself seemed to take so little thought and care; but how make them understand the wonders of his characterization, his unfolding a character and its development from the heart outwards, until they are veritable men and women? How set before them that wonderful idealization of his characters which he accomplishes without in any way obstructing their individuality? How explain to them the widely diversified spirit of humor that pervades his works, and shows so wonderfully his great versatility? Can they be made to appreciate his power in his use of pure and comparatively unadulterated English, the prodigious compass of his diction, and his richness in imagery, to which is due, in a great measure, the surpassing beauty of his poetry, and, above all, the sound moral spirit that is the corner-stone of his excellence? It is not, truly, an easy matter to do even a part of this. It were vain to expect to compass all these requirements; and one must be, like Milton's Satan,

"Upborne on indefatigable wings,"

if he achieve a portion of the great work mapped out so hopefully at the beginning. He must not be discouraged if hope does not readily change to "glad fruition;" and he must have as much versatility, in a certain way, as the great Bard of Avon himself, in getting at the matter. He must not linger, as I have hinted before, to the point of weariness, upon the meanings of words and phrases, or be too exacting in rules, and uses of tropes and figures, for they will appreciate the beauty of Portia's heavenly eloquence, or Hamlet's profound philosophy, even if they cannot

parse every word, and do not always recognize a nominative absolute when they see it.

The teacher will find himself harder beset in this work than was the ship *Argo* when it passed

"Through Bosporus, betwixt the justling rocks,
Or when Ulysses on the larboard shunned
Charybdis, and by the other whirlpool steered;"

and he must be prepared to be a prey to all phases of terror and despair; yea, like Horatio in the ghost scene, be "harrowed with fear and wonder" at some of the results of his efforts. He must be possessed of a spirit akin to that manifested by Job, if he be of the sterner sex, or of Griselda, if it is a woman who is the leader of the action, and must often try, in the language of the oratorical Buzfuz, to "smile with an aching heart," as the writer did when a young lady who had reached the age of eighteen years read from the play of *Hamlet* that "the funeral baked beans did coldly furnish forth the marriage tables." Of what use is it to allow one's hope to turn to desperation when one reads, in a set of written examination papers on *Paradise Lost*, that Horeb was a leader of the Jews, Jezebel one of the early kings of the Israelites, Hagar a prophet who drove her husband into the wilderness without food or clothing, that Moses was born with the rest of the Nine Muses on Mt. Helicon, and that John Ruskin was the second in rank of the fallen angels who woke from the burning lake at the call of Satan! Remember, that this is no worse than some of the results of the year before, when you were told in the written page that the poet Keats, so delicate, shrinking, and sensitive, was a drinking man who used to swear a good deal; that Shakespeare's

father, whose occupation was that of a wool-comber, must necessarily have been a barber; that Cowper's most religious work was John Gilpin; that the historian Hume kept a whiskey still; that Gibbon was a leader of Satan's army; and that noble Hugh Latimer, who was burned at Oxford for his religious belief, died from overheating himself. You may want to exclaim with the choleric Cassius, "Must I endure all this?" "All this? aye, more." You might "fret till your proud heart breaks," but it is far better to take the advice of Hamlet's mother to her son, and

"Upon the heat and flame of your distemper
Sprinkle cool patience."

I have sat sometimes and listened to the reading of a passage from Milton or Shakespeare that was mangled almost beyond the possibility of recognition, without betraying the slightest trace of grief or distress, repaid for the torture by the smiles or scowls of the members of the class, who, in appreciating the situation, assured me that ignorance was decidedly in the minority, and that, consequently, nearly all the audience were on the right road. And this is an instance when the blessed law of compensation comes to repair the cruelties of time,—as Holmes says,

"Silence, like a poultice, comes
To heal the blows of sound."

Among the mangled passages that come to mind is the line in Milton where Satan says to Abdiel,

"Ill for thee, proud spirit!"

which was rendered

"I'll for thee, proud spirit!"

and once, when using a text-book with the antique spelling, where the letter v was printed u, the line from Julius Cæsar,

"This were indeed a savage spectacle,"

was tortured into

"This were indeed a sausage spectacle."

The passage from Milton,

"O shame to men, devil with devil damned,
Firm concord holds,"

was converted into shocking profanity by giving the adjective to the following noun "concord."

Among the many aids to a study of English literature is the practice of having pupils commit to memory passages of real excellence from the works which they make a study. Noble extracts, whether in prose or verse, when once made our own, can be a daily source of pleasure and delight to us. When we are alone, and perhaps dull, they will be like the presence of good friends to rouse and cheer us; and who can tell the inestimable blessing they may prove to the young mind by keeping out other thoughts, frivolous, and perhaps harmful? It is marvellous, too, what new beauties, which had been overlooked in the reading, are revealed in committing to memory passages of real beauty, and how much plainer and clearer the truths therein conveyed seem to us on the close inspection necessary for memorizing. The practice may also prove a life-long blessing by engendering a deep love and esteem for the author whose lines have been so deeply graven on the youthful memory, and lead

him who learned them in his youth to desire afterward more of the writer's company, impelling him to read again the delightful pages after the school years have become part of the past, and when the cares and responsibilities of life have been taken up.

It is no small gain to have the memory furnished in one's youth with what is worth remembering to the end of one's life, and which grows more beautiful to us as we grow older and discern its beauties better; and when the time comes when we live only by memory, here will be something to think of and ponder over when life has lost much of its charm, and when the mind turns inward for its pleasures. One of my old scholars, now grown to manhood, said to me recently, "I can never be thankful enough that I memorized so many beautiful quotations in my school days. They are a perpetual source of delight to me, and are being constantly brought to my mind by passing events. Often when I am travelling alone on a long journey, and tire of reading, I recreate my mind by repeating Polonius's advice to his son Laertes, recall some of Milton's sublime similes, or remember Hamlet's profound reflections on life, death, and immortality."

Recently another proof of the utility and wisdom of this practice, a sad one, was brought to my mind in the case of a dear girl of our school who graduated last summer with bright hopes of a long, happy future, but who wasted away with disease, and was laid to rest beneath the early snows of winter. Her mother told me of the pleasure the invalid derived during many long weeks, when too weak to read, from repeating passages not only from the Book of books so

dear to her, but also from the works of English literature she had learned in the school-room, and which were fresh in her memory still. Looking at some beautiful English daisies one day, which a classmate had brought to cheer her, she repeated the whole of Burns's sweet lines, so well known to all, on "The Mountain Daisy."

We all agree that the teacher's road is not by any means "a primrose path of dalliance," neither must it be characterized as a wholly steep and thorny one. Its pleasures far outnumber its pains; and even when the way seems the hardest and most barren, there spring up among the rocks or on the sandy deserts flowers of richest beauty to gladden the eye, and trees that afford a grateful shade to the weary traveller, to offset the ignorance, idleness, and listlessness in the days which come to all of us. When we think the sun is nearly eclipsed, come bright and pleasant episodes for the weary teacher.

In the study of English literature, as in all other departments, come discouragements and drawbacks: but eternal vigilance has its reward. One must be clad in the triple steel of patience and determination, to come off with a strong heart in one's breast, triumphing over despondency; but encouragement and strength may be derived from a contemplation of our own youth, its ignorance and shortcomings, when dealing with boys and girls to whom life looks so bright and fair that they want Old Time to hasten the hour when they may be emancipated from study and task.

How the thought of this very rapidity of the flight of time with his scythe and hour-glass should stimulate

us to strive and labor that they may see the importance of vigorous mental training in their youth. It is a blessed thing for a teacher never to grow old in her heart, so that she may sympathize with the follies and frailties of the young ; may see that these are the inevitable accompaniments, and remember that

" Youth no less becomes
The light and careless livery that it wears,
Than settled age his sables and his weeds,
Importing health and graveness."

Happy that teacher who has not become sour or bitter by what may be considered failures. It is a beautiful thing to be surrounded by so many young lives just opening into manhood and womanhood, ready, so full of hope and joy, to cross the threshold into that unknown future that lies before them. It is like being in a garden, surrounded by flowers of all hues and styles of beauty and fragrance ; and cold must be that heart that is not moved to tenderness and affection at the thought of the nipping frosts and chilling winds that must come sooner or later to these cherished blossoms. Let us so deal with those under our care that they may indeed look back upon their school days as the happiest of their lives, not simply from that glamour which the past has the power of casting over our youthful days, when life's bright hues have faded into cold tints of gray, but because they feel our influence, our love, our patience with their shortcomings, our sincere efforts for their advancement, and because, by our example, we have prompted them to kind and generous actions, and pointed ever to high and noble ideals for them to follow.

They sit before me, in their usual places,
My children still, though childhood's days are past,
With eager looks on their expectant faces,
And youth's bright halo over all things cast.

Fair girls, with smiles as radiant as the morning,
Bright, earnest boys, almost to manhood grown.
What happy hearts look out now at life's dawning,
Ere Sorrow yet has claimed them for its own!

I love to look on youth's bright, careless fancies,
And hear the merry laugh that will have way.
Why quench the brightness of those eyes, whose glances
Will soon grow pale and dim in life's stern fray?

The weeks to months, the months to years have lengthened,
As we have walked in learning's pleasant ways;
The while my love for them has daily strengthened,
And youth's fair blossoms oped beneath my gaze.

Together, looking backward through the ages,
We've read of those high on the roll of fame;
And hearts have thrilled and bright eyes dimmed o'er pages
That tell the magic power of Shakespeare's name.

We've wandered by the brook with sad Ophelia;
Heard Portia's words like heavenly music fall;
Have wept with Lear over his dead Cordelia,
And roamed through Arden's leafy forest hall.

We've heard the voice of gentle Spenser singing
In sweetest tones his notes of fairy rhyme,
And heard the organ voice of Milton ringing
Adown the ages, with its chords sublime.

We've read of Sidney, who, amid war's slaughter,
Though parched with thirst, and wounded unto death,
Himself refused the cup of cooling water,
To ease a dying soldier's parting breath.

In all these pleasant tasks, so near completeness,
Have I true virtue made the highest aim,
And taught that goodness far surpasses greatness;
That Sidney's deed is more than Shakespeare's fame?

O'er learning's heights, when their young feet would stumble,
And their impatient spirits chafe at rule,
Have I myself been patient, meek, and humble,
And in my own heart have I first "kept school"?

Dear boys and girls, so eager in your gladness
To change for life's rough road the school-room floor,
May sorrow never come to dim with sadness,
But happy days surround you evermore.

And when at last we reach death's cloudy portal,
May we, when life's hard school at length is past,
With the Great Teacher, in that land immortal,
Without one absent scholar meet at last.

X.

TEMPERANCE TEACHING IN SCHOOLS.

By AXEL GUSTAFSON, author of "THE FOUNDATION OF DEATH: A STUDY OF THE DRINK QUESTION."

Temperance is the unyielding control of reason over lust, and over all wrong tendencies of the mind. Temperance means not only frugality, but also modesty and self-government. It means abstinence from all things not good and entirely innocent in their character.—*Cicero*.

On the 27th of February, 1828, the Swedish government decided that the growing generation must be educated in sobriety. A royal mandate was sent to all the churches in the kingdom, requiring in each the formation of a church council to promote this purpose, having power to summon and fine for contempt all those who permitted children and young people to take brandy or other strong drink. But the effort to teach the young to be sober while drinking habits prevailed among adults, was not likely to succeed.

About ten years later, Carl Ekenstam, a Swede, published for use in the schools of Sweden, a work on the baneful effects of strong drink, entitled "Questions and Answers concerning the Abuse of Strong Drink, for the Assistance of Youth."

Since that time sporadic efforts have been made in

several countries, notably Belgium, where, in 1868, Frere-Orban, the Minister of Finance, in his report to the Chamber on intoxicating drinks, proposed the establishment of "a public system of education which tends to inculcate in the children fear of the evils sure to result from intemperance, or the least use of intoxicating drinks."

In 1878 a memorable meeting, with the same object in view, was held in Exeter Hall, London, and for some years Cardinal Manning has secured temperance teaching in all the diocesan schools of his see. The Bands of Hope established by the various churches all over Great Britain, are chiefly held together by the strong common bond of temperance teaching and practice. Agitation in the same direction was started some four or five years ago in Germany, powerfully impelled by the advocacy of such men as Dr. Scholtz, of Bremen.

But not until now, and in this country, have the masses of the people seriously taken up this question, and compelled the attention and coöperation of the government in bringing it to practical issue. Massachusetts, I believe, took the first step in this direction, when, in her revised statutes of 1872, she instructed all teachers "to exert their best endeavors to impress on the minds of the children and youth committed to their care and instruction, sobriety, industry, and frugality, chastity, moderation, and temperance." To-day we can count the following states,—Vermont, in 1882; Michigan and New Hampshire, in 1883; New York and Rhode Island, in 1884; Alabama, Kansas, Nebraska, Oregon, Maine, Nevada, Wisconsin, Pennsylvania, and Massachusetts, in 1885; Iowa,

Maryland, Connecticut, and Washington Territory, in 1886,—which have all passed laws making instruction in physiology and hygiene, with special reference to the effects of alcoholic drinks, stimulants, and narcotics upon the human system, compulsory in all their public schools; and on the 20th of last May President Cleveland signed the national bill requiring similar instruction “in all the public schools of the territories and of the District of Columbia, and in the military and naval academies, and Indian and colored schools of the territories of the United States.”

This grand result is largely, if not wholly, due to the noble labors of the Women's National Christian Temperance Union, and we may reasonably look for the completion of their work by the early adoption of similar laws in the remaining states.

The passing of such laws is in itself one of the most hopeful signs that the people of these United States realize the character and extent of the drink evil, and are determined to save at least the future of this nation from it. To carry these laws into effect constitutes, in my opinion, the greatest moral undertaking ever attempted by any people; for it involves not only social, moral, and political results for this nation, but also international and race results. It means a change, a thorough change, at the very base of the whole social fabric and in every department of it,—a change in which science is to displace ignorance so that health may displace disease, by man's learning to understand the compact of mutual honorable service and faithfulness which God made between him and his body when He united them for life.

But as yet these laws are but little more than a

determination upon paper, because, notwithstanding the efforts which have been made in some of the states during the last two years to execute these laws, the right steps,—the steps which *must* precede any successful application of them,—have not been taken.

When we consider how great, both in fact and significance, is this new educational measure, and the strength and determination of the powers opposed to it, it is hardly possible to emphasize too much the importance of the most careful deliberation as to the right methods for bringing it into operation. To this end time is a first requisite, and the most clear-headed coöperation of good sense, tact, judgment, skill, and patience.

But eagerness to see the good work begun has rushed in ahead of all these considerations, and hardly has a temperance law been passed by a state than its immediate execution has been attempted, oblivious of the facts that, as this teaching had never been required before, no suitable school-books existed; that there were no teachers prepared either by a knowledge of the subject, or experience as instructors of it; and that neither teachers nor school-books could be quickly made ready. To meet this premature demand, authors and publishers have joined in revamping and patching up old physiological works for introduction into the schools.

The school-teachers have also undoubtedly made some attempt to qualify themselves to teach the new subject, but they must have done so under great difficulties, and with most discouraging results. Let us look at it by illustration. What would be thought of all parties concerned if the people were to ask for,

and congress were to pass, a law making the study of Arabic compulsory in all the public schools, and requiring that this measure should be put into operation next September?

Yet this would not be one whit more unreasonable than it is to expect, this very fall, teachers and books to be ready upon this intricate and important question of the effects of alcoholic drinks, stimulants, and narcotics on the human system.

I am glad to see that in the last law, applying to the District of Columbia and territories, section 3 gives the teacher until 1888 to qualify; and yet, from what I learned in my recent visit to Washington, strenuous efforts are being made to have the teaching commence this fall! How can teachers be expected to feel an interest in teaching a subject which they have not mastered? How can we blame children for their indifference to a study for which they have neither the right books nor proper instruction? or blame parents and guardians for being apathetic, disgusted, or opposed? What wonder that this state of things is producing general discontent more and more urgently expressed.

I do not think it is overstating the case to say that if this unwise zeal, liable as it also is to be influenced by the specious arguments of corporations and bodies self-interested in the production of special works, is permitted to gain and keep headway, there is danger that these laws will become practically dead letters, and then, because they have become so, be repealed; for it must be remembered that the liquor interest knows as well as we do that this teaching of the young is the key to the whole position, and will watch for and

utilize every mistake and failure, in order to cast discredit on the whole undertaking, and cripple and emasculate the means for its execution. To my mind, one of the most hopeful evidences that the masses of this country are convinced that the drink evil is the biggest and nearest evil to be overcome is, that in spite of the mistakes consequent upon this rush, not only have none of these laws been seriously threatened, but more laws, and more radical ones even than the first, have continually been passed.

It is of the utmost importance that henceforth no mere considerations of time, nor any special pleadings however powerful, shall be allowed to outweigh the riper judgment requiring thorough investigation and examination, by competent authorities, of the books offered for introduction into the schools, and of the qualifications of the teachers. Another part of the programme, whose importance to the success of the whole can hardly be over-estimated, is that of gaining the intelligent support of parents and guardians, so that these school laws shall be vitalized in their operation by the home sympathy and practical concurrence which does so much to insure the triumph of moral legislative effort.

I have given a good deal of time and my best ability to the study of the drink question, and to the study of physiology and hygiene as preëminently essential thereto. In the progress of this labor I have examined upwards of five thousand works,—books and pamphlets,—in six different languages, all bearing on the drink question, and covering large researches into the cognate questions of the effects of tobacco, opium, chloral, etc., on the human system, and during the

last few years have had the invaluable aid of personal correspondence with the ablest living accredited authorities on these subjects.

I make these statements because without doing so I should feel less able to hope that I might be thought entitled to speak with some definiteness as to what are, in my opinion, the necessary qualifications, under these new school-laws, for the writers of school-books, for the teachers who are to use them, and what the books themselves should be, as well as to suggest some steps for gaining the permanent interest of parents, guardians, and friends of the young, in the success of this noble measure.

QUALIFICATIONS FOR SCHOOL-BOOK WRITERS.

The first qualification of the writer of these books is, that he or she shall be a real lover of children; next, that he shall know how to interest them; shall have the rare faculty of imparting what he knows; and shall have a vivid recollection of the moods and conditions of childhood, so as to know how to adapt his method to the child's needs in the successive stages of study. No one not thus qualified is ready to write for children.

The next essential is that the writer should thoroughly know his subject, and how to write with method, in simple, terse style. Nothing can properly be taught in part which has not been mastered as a whole, and to teach the elements of a science, requires, as we know, the highest teaching capacity, for here must that want of experience which limits the child's powers of vision, observation, and ratiocination, be in some sense supplied.

It will be said that such qualifications are rare ; but it is none the less true that only those who possess them are fit to do this work, and such writers will appear with the right works at the right time, if all unsuitable books are faithfully rejected,—no matter how eminent the names vouching for them,—and if proper inducements are offered.

It should be remembered that for obvious reasons persons most competent to do work of this high order are rarely economically free to undertake them, at least at a given time ; or in a position to push them, when done, through all the established lines for the production and adoption of such works. But, considering the preëminent fitness of such persons, and the overwhelming importance of the issues at stake, would it not be well if the United States government should appoint a select specialist commission to pass judgment on manuscripts offered for text-books in schools, giving sufficient time for their preparation, and providing against the danger of favoritism or prejudice by stipulating that all such manuscripts should be submitted in type-writing or in print, as anonymous works, until after the verdict is announced, and awarding to the three successful competitors, *i. e.*, for the primary, intermediate, and high schools, a premium of say \$10,000 each ; the prize manuscripts to be promptly returned to their several authors for publication and introduction into the schools?

CHARACTER OF THE SCHOOL-BOOKS.

First. All that is taught in them should be in accordance with the latest researches and information, and, so far as practicable, only what comes under the

head of proven truth ; not only because such facts as the best authorities have concurred in accepting as proven are amply sufficient for all purposes of general instruction, but because the admission of doubtful opinions, mere surmises and disputed statements, tends to disturb the faith and to unsettle the teachability, especially of the young child, and fruitless speculation is apt to be a bad friend to study, especially, again, in the early formative period of the mind. If such matter be for some good reason admitted, its character, as distinct from that upon which the pupil may rely, should be carefully pointed out. All the facts should be presented in concise yet fully rounded statements, so as to prevent misconception of them and their bearings.

Secondly. All that is taught should be of practical use and applicability, which means, that concerning physiology, hygiene, and the special effects of substances harmful to health, only such facts need be dealt with as teach the child the right rules and observances for healthy daily living. In other words, those facts relating to structure, function, disease, etc., which specialists such as the surgeon, physician, biologist, and microscopist particularly require to know, but which do not come within the focus of individual responsibility and common-sense comprehension, should be excluded, and only such facts, laws, and conditions as are essential to a proper understanding of how to gain, guard, and maintain health and purity should be taught.

Thirdly. The contents of each book should evince such mastery of matter, method, and manner, and such direct personal interest in the child, that he learns

eagerly through being charmed, instead of reluctantly by compulsion ; for school-books should be at once the most reliable and the most finished and interesting books in the world. I think it will not be denied, if, without other particularization than has been already indirectly made in the foregoing specification of requirements, I affirm that not one of the books, some twenty in number, which have been put out to meet these new school laws, have met these requirements.

Most of them may be characterized as old works on anatomy, including some physiology, and such sentences or paragraphs introduced here and there as serve to meet the letter of the new law.

Others, again, may be called text-books on the study of alcohol, tobacco, opium, &c., with some reference to physiology, but more especially anatomy. The worst of them have taught moderation in the use of alcoholic liquors ; the best of them have left hygiene in the background, and all of them have been in a greater or lesser degree elementary brewers' guides.

Now, hygiene—the study of the laws and conditions of health—is the plain aim of the instruction for which the new laws provide, and should receive the largest consideration in the whole study, and the effects of alcohol, stimulants, and narcotics upon the human system should be treated of in their normal sequence ; *i. e.*, after describing what conduces to good health, there should be special teaching as to the effects of these substances in producing physical, mental, and moral disorder and disease, or else a special chapter should be devoted to this in connection with the food and drink department. It is bad method to obtrude it upon the pupil's attention without manifest reason,

first, last, continually, and everywhere, and is a course which must, as it seems to me, naturally prejudice him against the very truth to whose allegiance we hope to win him.

SUGGESTIONS AS TO THE DIRECTION AND SCOPE OF
SCHOOL-TEACHING REGARDING THE EFFECTS
OF ALCOHOL.

I wish to offer here a few suggestions as to the direction and scope of scientific teaching in schools regarding the effects of alcohol. In contradistinction to so many other poisons, alcohol does not always select a special part of the body for its attack. It is a general poison, though manifesting a noticeable predilection for the brain and nervous system, and most of the derangements it occasions in the body spring from the direct or reflex action it exercises on these, as well as from its chemical demands for saturation, its avidity for oxygen and water; but it also acts generally, like disease, attacking, in each individual case, the weakest or most delicate portion, wherever that may be.

The exact effects of alcoholic liquors on the digestive and circulatory system, on calorification, respiration, and the nervous system, can therefore not be generally precisely stated, nor, for like reasons, can the exact manner in which the body disposes of the alcohol, this being regulated largely by the efficiency of the excretory organs and the oxidizing apparatus. In any attempt to treat of the special effects of alcohol on the human system, "it must be premised that these effects are greatly influenced by a variety of conditions, such as the kind and purity of the alcohol or alcohols taken,

whether diluted or not, whether taken in large or small quantities, habitually or occasionally, in health or disease, by children or adults, on full or on empty stomachs, the temperament of the taker, &c., &c.

. . . If the observers of the physiological effects of alcohols on man had generally given due consideration to these and other qualifying conditions, such as the number of toxic ingredients in differing proportions, yet having each their special effects, that are found in all kinds of alcoholic liquors in our day, there is good reason for believing that most of the contradictory results of experiments, which now exist as the chief stumbling-block in the way of this study, would have been reconciled or removed.*

An error entertained more universally than almost any other on the whole question is that of supposing that ethyl-alcohol is generally and almost exclusively the ingredient in alcoholic drinks. On the contrary, ethyl-alcohol is more and more being displaced by alcohols more toxic, and those of a higher atomic series, namely, propylic, butylic, amylic, caprylic, caproic, pelargonic, etc. Each of these alcohols has its peculiar characteristics and special general effects. How, then, can the results of an alcoholic drink, containing several of these alcohols in different proportions, combined with variable amounts of their respective ethers, acids, volatile oils, and essence, and adulterated with other peculiar poisons, be specially stated for general application?

But, though we are not justified in teaching special effects for general application, we may teach general effects for universal special application, for we have

* "Foundation of Death."

positive, overwhelming evidence that the use of alcohol in any appreciable quantity produces appreciable harmful effects. Indeed, scientific experiments have shown that doses so small that they would be considered too small to be called moderate, cause paralytic phenomena in the finest nerve centres, and that this tendency increases in severity, extent, and duration in proportion to the amount taken by the same individual, making due allowance for varying conditions. Other most pernicious errors in regard to alcohol, which have been very commonly accepted, are that it is a food, a helpful agent in cases of impaired digestion, a giver of strength, a true stimulant. Alcohol is not a food, but a poison; it is a strength exhauster, never a stimulant. It is from first to last a narcotic.

It is the paralyzing effect of alcohol on the nerve cell ganglia controlling the tension of the vessels of the stomach, which causes the increased flow of the gastric fluids, an extortion which, whatever the apparently beneficial effects on digestion at the time and in the early stages of the alcoholic habit, involves two certain bad results of a more lasting character—exhaustion and waste.

It is the paralyzing effect of alcohol on the inhibitory nerve centres generally that causes the more rapid pulsation of the heart and the fuller flow through the distended capillaries, giving the flash to the eye, the glow to the cheek, and heightened activity to the brain. "All this is pseudo-stimulation. The life forces are laboring to no purpose, that is, to a purpose which should not have existed—the necessity of disposing of the intruder. The paralyzing effect of alcohol on the nerves may be compared to the effect pro-

duced on the machinery of a clock by a gradual reduction of the weight of its pendulum; the machinery runs faster and faster, but this activity is valueless; the real principle, the time-keeping faculty, is paralyzed. . . . Thus the animated appearance, the extra activity consequent upon the ingestion of alcohol, are no more signs of healthy action than the down hill velocity of a coach when the drag is taken off the wheel is an evidence of safe progress; they originate in the incipient paralysis of the nerves, which alcohol produces, and are the immediate effects of the systematic effort to avert harm."*

It is of first importance that an emphatic word of warning should be given against the use of ale, beer, and of malt liquors altogether. They are commonly supposed to be particularly nutritious because manufactured from malt; they are cheaper than other liquors, and their alcoholic strength not so great, and for all these reasons are more commonly used. But it is a scientific fact that the drinking of malt liquors of all kinds results in more damage to the physical system and the morals than does the drinking of spirituous liquors, for the reason that the ingredients in these liquors other than the alcohol are especially prone to produce fatty degenerations of the vital organs, which in turn tend to sluggishness, and, when the alcoholic habit is their source, to general deterioration of body, mind, and spirit, diseasing, and making liable to diseases of every kind. It is well ascertained that crimes done under the influence of beer are as a rule of the most infamously brutal character.

A medical journal in Germany—the country of beer-

* "Foundation of Death."

drinkers—recently stated that insurance companies there discriminate against beer-drinkers.

Yet another result of the alcoholic habit, against which the young cannot be too clearly and earnestly warned, is the terrible drink crave. Owing to the avidity with which alcohol absorbs the water from the tissues,—the pupil having been made to understand how super-essential an element of the human system water is,—and owing to the now well-nigh universal alcoholic heredity of the race, the danger of the drink crave threatens every one who takes alcoholic liquors at all, and this crave is almost certain to come to the habitual drinker, however moderate or small the doses he takes.

The young should also be taught that the peculiarity inherent in all forms of unnatural sensuous excitation,—to wit, that artificial excitement creates an uneasy demand for more of the excitant, and that this demand increases in proportion to the delicacy of the functions abused and the degree of damage that has been effected,—is true of alcoholic excitation in an overmastering degree, and that the drink crave is a monster of selfishness, leading its victims to the most hopeless degradation and frightful suffering.

Similar principles to those which apply to the teaching of the scientific facts concerning alcohol, apply also to the instruction in the effects of tobacco, opium, chloral, etc. : it should be preëminently hygienic, and special and anatomical only when essential to the proper understanding of hygiene.

I may mention here, as especially valuable for reference, three great works of recent publication which give a critical *resumé* of what is thus far scientifically

known on the alcohol question, *De L'Alcoolisme*, by Dr. F. Lentz, a strictly physiological and medical work of nearly 600 pages (Paris, 1884); *De L'Alcool, sa combustion sonaction physiologique sonantidote*, by Dr. Jules Jaillet, 178 quarto pages (Paris, 1884); and *L'Alcool*, by Dr. J. A. Peeters, 400 pages (Brussels, 1885).

WHAT THE PRIMER SHOULD BE.

Each school grade should have its specially prepared book, and the first and second of the series should be accompanied by teachers' editions. The primer for children ranging from five to ten or twelve years of age is of course of the very first importance, not only because of the value of a right start in education, but because, as we are authoritatively told, over fifty per cent. of all the children in the United States graduate into life from the primary school—never go to school afterwards; and certainly a book which is intended not only to teach the child how to care for himself as a child, but to so teach him this as in some sense to supply him with knowledge sufficient—in addition to the gradual increase of experience—to guide him in the care of his body through life, under all ordinary circumstances; such a book as this ought to combine the results of the most careful study and the most skilled judgment in the selection and presentation of facts. This can and ought to be done within the limits of one hundred pages, large print, octavo.

The primer should contain few anatomical illustrations (I use this word to cover both pictorial and textual illustration), and these should be rigidly limited to such as are requisite for the child's clear understanding of how to care for his health and safety.

There are two strong objections to much anatomical teaching, especially in the primer,—first, the very least space which would suffice to do this properly would at once carry the primer beyond the bounds of primary teaching; secondly, the study of anatomy, being an introspective one, takes the thought away from external to internal phenomena, and at the time when the pressure of mere external facts, so familiar to adults, is an immense tax upon the cognition, interest, and sympathy of the child's just opening mind.

Now, as introspection is not the normal mental tendency of childhood, and as the whole effect of modern civilization is in the direction of morbid precocity, it seems to me that children cannot be too carefully guarded from such personal and social influences and such methods of teaching as are calculated to create this tendency where it does not already exist, or to intensify it where it does exist. Perhaps no study is more likely to strain the sensitive appreciation and endanger the healthful poise of the child's mind than that of human anatomy. It cannot take it in in its wider adjustments and relations with the whole science of life: even the adult student cannot always do this. The human skeleton, to the mind of the refined child at least, is a symbol of terror and repulsion. It is significant of death, which is not a natural subject of thought in healthy childhood, and which the child ought not to be led needlessly to contemplate, and suggests a vague but certain personality which is in some way profaned by this sight and handling of bones which once were hidden in the only place where they are really beautiful,—in the living, lovely, and beloved human form. The same reasoning applies to human or other dissec-

tion ; to the separation of the organs from one another and into parts.

You may tell me children do not think so deeply about these things, but the experience of one child in this matter counts as the experience of a million in being in some degree common to all childhood, and I can tell you that they feel them, and that there is mischief, radical mischief in blunting these feelings, whether for mere purposes of special intellectual acquisition, or because a gross interpretation (thinking itself wise) stamps the child's true sentiment as sham, and so overrides it.

These are some of the reasons why I speak of the hygienic necessity for keeping the study of anatomy within its narrowest limits, in the primer especially. Hygiene is the health and oneness of the whole body : it turns away from dissection and anatomy.

But let me not be misunderstood as not admitting that so much anatomy must be taught as will explain the character and action of the organs which may be hurt or protected by our will or our neglect, *i. e.*, which are clearly under our direct guardianship.

The presentation of facts should be explanatory and persuasive, not argumentative, but appealing rather to the child's ductility than to his combativeness.

The primer topics should be those of common hygiene. First, physical hygiene, such as food, drink, clothing, exercise, secretions, rest, sleep ; including a few of the most essential directions as to what to do in cases of serious hurts, bruises, or accidents. For instance, instruction as to what, when, and how to eat ; to chew the food until it is fine and thoroughly well mixed with saliva ; what saliva is and does ; not

to eat too much, lest indigestion result; what indigestion is and does; what and when to drink; not to drink anything too hot or too cold, because of consequent injury to the stomach and teeth; in teaching of drink, to teach avoidance of alcohol, stimulants, and narcotics, and the reason why; the importance of cleanliness, the laws of bathing; the importance of proper exercise and of good postures, for fear of indolence and debility, and of hump and curvature, explaining the ills resulting; how to stanch the flow of blood, and close and bind a wound.

Secondly, moral and mental hygiene, teaching the child to understand that he is the trustee of his body, by giving him general outlines of his duty to it, and its wonderful power and readiness to serve him in return, so that he will instinctively respect it and be really interested in taking good care of it, and acquire a natural presence of mind with which to meet its special and sudden requirements without in any morbid manner dwelling upon it and its functions; by instruction in the general effects and uses of the emotions; that truth, unselfishness, courage, cheerfulness, patience, and kindness all tend to make him happy and others around him happy, and that happiness is a great help and indeed a necessity to health; that undue emulation in study or play leads to overstrain of the body, and to the hateful vices of envy and selfishness, vices which produce emotions directly and harmfully affecting health, and that it is far better to be unambitiously individual, and well, noble, and happy, than to be successfully competitive at so great a cost; that giving way to ill-temper produces special disturbances hurtful to body and mind; that bad habits, such as

the use of alcohol, tobacco, opium, or other narcotic substances have most mischievous effects on the physical system ; that it is essentially silly, ignoble, degrading to do these things ; that the only true pride consists in being too proud to abuse the body intrusted to us, and too proud to be swayed by any opinion but those of the worthy and good, and too proud not to be influenced by these ; that the only true courage consists in being brave enough to do right in spite of temptation, taunt, reviling, or ridicule, and that he who fears these is the real coward.

This sort of teaching will sow in the individual character the seeds of the principles needed in the conduct of national affairs, and will do more to produce purity in the politics of the future than any amount of cleansing can effect in those of the present.

The facts and laws governing self-respecting, intelligent, and healthy conduct of children in regard to sex should have place in the teachers' edition of the primer, to be used at the teachers' discretion. In the teachers' edition of the second of the series there should be introduced a special and most conscientiously prepared chapter, covering the wider ground of the laws and hygiene of sex, a knowledge of which is so essential to the moral, mental, and physical growth and development of girlhood and boyhood, and in the place of which, as we are at last beginning to realize, the most deplorable errors have too long been permitted to work their irremediable harm to the health and integrity of manhood and womanhood, and to the beauty, sacredness, and usefulness of motherhood and fatherhood.

The second and third books of the series should of

course deal in an increasing ratio and detail with physiology and hygiene in connection with the required reference to the effect of stimulants and narcotics, alcohol, tobacco, opium, tea, coffee, etc., marshalling the scientific facts for general application in their full force against these enemies of the race.

THE PREPARATION OF TEACHERS.

As to the preparation of teachers, it seems to be a logical outcome of the passage of these laws that in all institutions for the qualification of school teachers there should be a special department for fitting them to be instructors in physiology and hygiene in connection with the added study required, and that they should be called upon to pass examination therefor, just as hitherto in all other departments, and that they should be able to pass especially satisfactory examinations in the school-books which are to be used, and in the methods of the teachers' editions. This would qualify them in fact and in public estimation to give lectures from time to time before the communities affected by these laws on these subjects, which have been heretofore too often but empirically or sentimentally treated from the platform; and thus would be reached the parents, guardians, and friends of the young, whose interest and coöperation must be secured or the struggle will be one of an unequal burden and an uncertain issue.

Parents and guardians, the citizens whose children attend the schools where these laws are to take effect, are as a rule very busy men and women, who are in the habit of looking to teachers to relieve them of a large part of the responsibility and burden of the

rearing of their families. They are also more or less familiarized with the idea of the alcoholic habit. The evil of intemperance, the universal prevalence of the drinking habit, from the mildest form of so-called moderation to the worst form of excess, is an old story to them, so old, so familiar, and so universal that it does not show itself to them in the light of a vivid, present personal issue ; or if the growing agitation on the subject does bring it into nearer consideration, it is still regarded as something which somebody else will settle somehow, or which will settle itself. It is not yet fully recognized as the immediate personal concern, involving the purity of individual character, the physical health, and the peace and safety of home. When this is recognized, we need tremble no more for the well-being of the nation or the regeneration of the race. It is, then, upon you, the teachers, that the hardest and longest part of this labor will fall : upon your bravery, patience, and devotion, more than upon any other single or combined effort, does the success of this reform depend. What, then, can the rest of us do better than to promise you such coöperation as we can, to pledge our faithful interest and sympathy, and to join you in praying God to bless this work and all the doers of it.

XI.

THE RIGHT AND DUTY OF THE STATE TO EDUCATE ITS CHILDREN.

BY COL. NICHOLAS VAN SLYCK, PROVIDENCE, R. I.

Ours being a government of the people,—one that has neither an hereditary ruler or rulers,—dependent upon the virtue and intelligence of the voter for its beneficence and life, we naturally inquire what is necessary, and what can be done, to perpetuate it as well as to render it worthy of perpetuity.

Not only have we no hereditary ruler, neither have we any governing class or classes, which, at the expense of, without and against the consent of, the balance of the people, exercise the duties and powers of government, but the whole people are the sovereigns, having all the power, all the right, to rule.

We are not a people solely the descendants of American ancestors of many generations, brought up and educated in the principles of self-government, and versed in the traditions of popular freedom, but mingled with such we have those who have come to our shores from other lands, and who, oppressed and down-trodden at home, fled from their surroundings wherein true liberty was unknown, and where no education had been had that could equip them for the conditions necessarily resulting from the privileges here accorded them. And again, many of the descendants of foreign parents, who have not become

assimilated with our institutions, form another part of our population; and again, we have millions of a race who either were slaves or are the offspring of slaves, that, by a long line of oppression and enforced ignorance of their ancestors for many generations, are, or at least were, little fitted for the intelligent exercise of the great boon of freedom that has been conferred upon them.

The problem to be solved is, to render all those people and their descendants morally, intellectually, and physically capable of self-government; to imbue them with a patriotism such as will render them safe guardians of the liberty that has been vouchsafed to us.

We must not forget that immigration has not ceased, and that we are not left to deal with only that which is already here, but that all the time others are being added to the mass that has gone before. It is not only with mere ignorance that we have to deal.

With immigration there have come evils, that, whatever excuse there may have been for them in other lands, have no excuse or justification here. Anarchism, socialism, communism, and the like, are among these evils. It will be readily conceded that education is the weapon upon which the state must rely for its safety in the present, and for security in the future. If we concede this, the problem has not yet been solved, for it does not point out the way or means by which such education is to be had. Can this way or means be left to the will or ability of parents to be voluntarily exercised? Can we rely upon private schools, or other methods that may be used of a private nature, as distinguished from governmental control? Experience has taught us that such reliance

would result in benefit to but a fraction of the community. Cupidity would deter some, and want of ability would prevent more, from providing means of instruction. It follows that the state, in obedience to its duty to itself and to its children, must provide a way for disseminating school privileges among all. This can best be done, and, as we think, can only be done, through some system of public or free schools.

At this day, however otherwise it has been in the past, the policy of furnishing and the legal right to support such schools is no longer debatable. Private schools, academies, colleges, and universities have their uses, and are doing a great work,—returning blessings in payment for their care and support. Many of them are supplemental to the public schools, rounding out and completing that which has been done, through their instrumentality. All cannot, if they would, enjoy the benefits of their existence. There is an education in the public schools, over, above, and outside of the studies taught, that is supremely necessary in a republic. The theory of a republic is “entire equality of right among its members;” without such equality it cannot exist. The aim of all training should be to enforce this lesson. Can this be better done than in schools under the control of the whole people,—the state,—wherein all have an equality of right, wherein each child is treated like unto each other child, neither affected by poverty nor wealth? It is this equality that should exist everywhere: the rich and poor should meet and do here meet upon equal right, and the scholar comes to learn that he is no better than his fellow, except as he shall conduct himself better than his fellow.

Self-preservation is no more the first law of nature, than it is the first duty of the state. It justifies the waging of war, in which not only the wealth of its citizens is taken without their consent, and is, if necessary, sacrificed, but it also commands and takes by force, if need be, such of its able-bodied men as it deems proper for its defence, and sends them to battle and to death.

It is thus we withstand the foe that is without as well as subdue the rebellion that is within.

We not only recognize the right of such demands upon the wealth and lives of our citizens, but dub him disloyal who, when the danger is upon us, raises his voice against the exercise of these powers.

Is it any less the duty of the state, and has it any less power or right, to protect itself against ignorance and vice by inculcating intelligence and virtue, than to take property and person for its protection? Should not all be done that can be to make the rising generation noble, manly, and patriotic? Is it not better to prevent injury, it may be destruction, through the school-room, than to employ force, even if force would in the end prevent such injury or destruction? There are those who doubt the policy of universal suffrage, but none doubt that to be safe the voter should be worthy and competent to exercise it. It is only a blessing when the majority acts intelligently for the benefit of society. If that majority is corrupt, or, for want of intelligence, or lack of interest, or from any other cause, is controlled by corrupt men, then it is evil. The majority, whatever may be its character, is omnipotent, both in the making and in the enforcement and non-enforcement of the laws. How impor-

tant, then, it is that such majority should be wise, honest, and patriotic. The opportunity of the demagogue and the corruptionist is in the lack of intelligence and of true manhood in the people. Can any one doubt the duty of taking away, or at least lessening, these opportunities?

The mere enforcing the acquirement of what is found in text-books will not by itself alone accomplish the result desired, but the acquirement of such knowledge, based upon purity, integrity, and patriotism, is the only effective, sure remedy for the evils that exist, and preventive of those that might arise in the future. In other words, moral instruction must be added to intellectual, for without a sound morality, neither the knowledge of science, art, or literature will prove a safe shield; indeed, without such morality, other knowledge but increases the ability to do injury. We therefore affirm that the state owes the duty of providing for the inculcation of sound morality among its children, and this inculcation can be done, or at least can be best done, in the school-room. This by no means calls for the teaching of sectarianism: that can safely be left to the church;—but all churches, all societies, can work in harmony with a system of instruction that includes the true principles of morality; for true morality rests upon religion, and is a part of all religion. Whilst our schools should be free from all sectarianism, yet in them should be taught the duty of love to God and man; for out of such love man reaches his highest estate. If we thus educate our children, they will be not only rendered happier and protected from wrong-doing, but will be inspired to do that which will benefit themselves and

their fellows. Upon such men patriotism may rely for strength, and experience has shown that such reliance has not failed in the past. The examination of the records of our institutions of learning, public as well as private, will show that when our country needed defenders of its autonomy,—upholders of its existence,—the young men therein, and those that had gone from them, were among the first to volunteer as well as among the most efficient in the service.

Conceding the duty of the state to educate its children, we are met by another question. How far has it the right to go in the discharge of that duty? Where is the line that separates the right of the state from the right of the parents or guardians?

Parents have rights and duties, as well as the state; and they have rights and duties as well, that the state should not interfere with. They cannot rightfully, and should not, yield the control over their children; but such control must be used for their happiness and future well-being, and to the good order of society; and so long as their duty in this regard is fully discharged, no interference, we repeat, with such control can be tolerated.

There are some rights, however, that are claimed for parents that cannot be admitted. Such claim is, that the child belongs to the parent, is his property to use as he pleases, and all interference therewith is against natural right. To such claim we reply that by no law, by no right, natural or otherwise, can a parent be permitted to destroy his child, nor can he be allowed to render him, by keeping him in ignorance or exposing him to vice, a pest to the community. Here the state, in discharge of its duty of self-preser-

vation, steps in and is justified in interfering, both for the salvation of the child and its own well-being. It is right here and upon this principle that the right of compulsory education is based, and is a perfect justification for the interference of the state. I would emphasize the thought that while parents take the proper means for rightly educating their children, there is no right of interference between parents and children. The duty of the state is rather to promote the feeling of parental responsibility. Nothing can be better for society than that parents should feel a responsibility for the welfare of their children, and earnestly and faithfully endeavor all things therefor. To teach the lesson that the state is to take the place of parents, that no duty to these children rests upon them, would go far to remove that best of teaching, that best of influence, to be found in the family circle. To bring forth children but to cast them upon the world brings man nearer to the brute creation, ignores our higher nature, and sins against that holy love the Almighty has so wisely implanted in our breasts.

We should do all that we can, and the state should do all it can, to render the home the loving centre of the family, wherein intelligence and good morals may be found; and as the state is but an aggregation of families, we will thus attain the nearest approach to an ideal people.

By what rule shall we determine this line of division? I answer, that when the opportunity for instruction is given alike to every one, all that avail themselves thereof have settled this question for themselves; and the question therefore is only of interest to those, or in reference to those, who do not or who will not avail

themselves thereof. As to such as do not, by reason of inability, the fostering hand should be extended in their aid, yet the child must not be left in ignorance; but as to those who will not, there should be no hesitation in calling into being the full power of the law to compel. There is here no question of the rights of parents, such parents having abnegated their rights in this regard. If necessary, all interference by them must be prohibited, aye, more, they should be enforced to the extent of their ability to contribute towards the care of their offspring by law. If the duty is not done voluntarily it is a violation thereof, for each is bound to do all for his offspring in his power, and failing in the performance of that duty, it is not for him to complain of a violation of his parental right. It must not be understood that all is owing to the child and nothing to the parent for having done his part; the parent has a right to a return from the child, of love, honor, and obedience. These rights are correlative.

Shall the state provide schools or means of instruction for the hands as well as the head, or, in other words, industrial schools? The answer to this question depends upon the answer to another: Is society benefited by such instruction and to such an extent as to warrant the cost of such instruction?

Every boy or girl that is taught a trade or business is so far insured against pauperism and crime. It is the inefficient, the unskilled, that fail of employment and become a burden. It is of such that our reformatory institutions are filled, and of such are they that call for public support. It follows that money expended in the way of teaching is more wisely spent

than in punishment or charity. It may also be added, if there is one thing in which the American mechanic fails when compared with the mechanics of some other nations, it is in a want of knowledge in his art or business. The apprentice has become almost unknown, and is unknown in many trades. Some method must be adopted to remedy this. To some extent the remedy will be found in the industrial school. It is a matter of common knowledge, that many branches of business carried on in our country are under the management of imported skilled labor. To qualify the rising generations for such places, and thus to render us independent of the necessity for such imported labor,—aye, to hope for successful competition with the foreign manufacturer,—we must again look to special instruction, and that, too, provided at the public expense.

If all these things are to be provided, who shall determine how much shall be done, and how much shall be expended, in making these provisions? The answer is, the determination is with the people. There can be no definite rule given, such as shall provide for the amount to be expended for this branch of instruction, and so much for that; but the rule to be given is, that the good of the whole, the safety of the state, is to be provided for, and so much must be taken as to insure that good and that safety. The jury to which these questions must be submitted is the sovereign people, and must judge what is reasonable and necessary, and its finding will be conclusive. Does any one fear the verdict? If so, such person should remember that safety is in the intelligence and virtue of the jury; and the lesson I have sought to teach is the right and

duty of spreading intelligence, morality, purity, and patriotism through and by means of our schools, that we may be continually preparing those to whom our destinies are to be intrusted for the faithful, intelligent, and patriotic discharge of the high functions of an American voter.

We hear the threats of those that would defy all law, announcing, both in foreign and native tongue, hatred to our institutions, who have, under the protection of the very power it would destroy, organized revolution and rebellion. Organized resistance to law must be crushed. The teaching of such resistance, and the advising the organization for resistance, must be punished. The politician must learn that to knuckle or truckle to the wrong will bring in active opposition to the attainment of his desires the intelligent citizen; that no party ties will hold such citizen in subservience to party, or make him an aid to demagoguery, charlatanism, or corruption;—and all must be taught that the right of citizenship demands the service of the loyal citizen; that the right of voting is a trust binding upon him, requiring a discharge by a patriotic endeavor to elevate principle above men, and country above all.

“Public office is a public trust” no more than the right to vote is a trust: the improper discharge of one is no more criminal than that of the other. Indeed, if the voter will look well to the discharge of his trust there will be no violation of the other.

I but voice your thought when I say that much of the intelligence, morality, and patriotism of the American people is due to the appreciation and performance of duty on the part of the state towards its children,

and the enforcing its rights. May I not express the hope, the belief, that the continued influence exerted by what is to-day, and by that which will be added in the future, will not only perpetuate our government, but render it worthy of perpetuity, and that our country will stand among the nations of the earth a living instance of the beneficence of true, enlightened, free institutions.

XII.

SCHOOL INSTRUCTION AND THE LABOR QUESTION.

BY HON. EDWARD ATKINSON, BOSTON.

I find myself in a very odd position. You have asked me to speak to you on the matter of instruction in the public schools in its connection with industry and commerce; in other words, upon the relation of the public schools to what is now known as the Labor Question. It is rather an embarrassing position for a plain business man,—who has had scarcely any but poor instruction in a poor school, with perhaps one year in a good one, and who has been obliged to get his education out of school,—to be called upon to teach the teachers how to teach.

The question presented is this: In what measure does the instruction of the public school give the boy or girl a suitable beginning in a kind of education which may enable them to get their living more easily than they would otherwise have been able to? Ignore it as we may, or belittle it as we may, getting a living is the great problem of material life. With respect to at least nine tenths of the population even of this prosperous country, one half the struggle or price of life is spent in procuring daily bread. That is the business aspect of life.

Now, from what I know about the schools (which I must admit is not very much from personal observa-

tion), it has seemed to me that many, if not most, of the modern school methods have been devised more for the purpose of cramming a great mass of useless knowledge into children's heads, rather than to bring out whatever mental capacity may be in their brains, or whatever manual dexterity may be possible for their hands. So far as this view of the matter is justified, the school is a place of imposition rather than of instruction, and a great part of the work has little connection with true education. I have said that this is the business aspect of the schools,—getting a living; but this may be something more than a mere bread and butter view of life.

I recently had occasion to lecture upon this same subject to the alumni of Andover Theological Seminary, and I called their attention to the fact that the old Latin adage, *mens sana in corpore sano*, represents a profound truth; but there is also another aspect of the connection of the body not only with the mind, but with the soul. I asked my friend, Dr. William Everett, to turn my thought into Latin for me, and he did it in this way: *Non est animus cui non est corpus*. Can there be a healthy soul, except the body is well fed, so long as man dwells upon earth? (You must not think that I assume to be a Latin scholar. My common diet consists of figures. I appeal to my friends for a little Latin when I desire to make a good appearance before the learned professions.)

You have probably assumed that I am qualified to address you in virtue of what I do not know. It is often a very much better qualification for certain purposes than any other. I know several Irishmen in my native town who do not know how to read, but who

know a great deal more than many of those who do, and who would be much safer voters. A little knowledge is a most dangerous thing only when it is not of the right sort,—when it leads a man or boy to become “bumptious,” as many so-called very “practical men” are.

I have been a director in the Massachusetts Institute of Technology from the first year of its foundation, and I have taken rather an active part in its development, being fully entitled thereto by a very exact knowledge of what I ought to have known in order to have been qualified, when called upon, as I was, without any suitable preparation, to supervise and direct the operations of very considerable manufacturing establishments.

I have sometimes had occasion to appear before legislative committees, in order to sustain some useful measure of public instruction; and my testimony has been of this sort, namely, that I have witnessed, and have myself taken part in, a waste of capital sufficient to have established an institute of technology, on an adequate scale, in every county in the state of Massachusetts,—wasted for want of adequate knowledge, and for want of the very kind of instruction which the technical school is called upon to give.

Now, I do not intend to become the special advocate of technical or industrial training, and I will not take any part in, but will only make a single reference to, the constant subject of educational discussion, to wit, the issue which has been joined between the advocates of the classical and of the scientific courses. It ought to be admitted that both sides in this discussion are right. There is, doubtless, a class of students

for whom the most abstract course of instruction, or the higher education in the most classical sense, should be the objective point, for whom it is most suitable and most necessary. Nay, let it be admitted that no state ought to fail to provide opportunity, publicly or privately, for the highest instruction even of the most classical kind ever claimed by its various advocates.

So far as I have any knowledge of the subject, it seems to me important to bear in mind that the very regeneration of modern society after the Dark Ages was mainly promoted by the preservation of the classical literature in the monasteries and the Catholic institutions of Europe. And in the same way is it not true that by the same process the Roman civil law was perpetuated, upon which the foundation of modern society and of organized civilization was laid, and to which we owe so much more than is commonly admitted or comprehended? Let it be admitted that we need a few school monasteries now, as we did then, to perpetuate the classics. But when we have thus admitted all that can be claimed by the advocates of highest classical instruction, and of the highest scientific instruction as well, the biggest part of the problem of the schools is left untouched, namely, *the secondary education of the average boy. What is it now? What ought it to be?*

I am prepared to admit to the fullest extent all the merits and all the claims of the common school, and yet I am very much inclined to believe that the school itself,—in its organization and in its training outside of the books, in its associations and in its democratic influences,—serves a better purpose of education than very much of what is taught inside the school-rooms.

You are expecting from me something in connection with the "Labor Question," as it is called. I call you to witness that the most difficult problem connected with the Labor Question is how to deal with the workmen who are foreign born, and the children of those who are foreign born, who either wholly lack, or who have been only in part subjected to, the training of the common schools of this country. It is not ignorance of book knowledge or lack of school instruction which makes many Germans become socialists or communists. Is it not rather ignorance of the social order of a democratic country? Who are they who constitute the dangerous classes in this matter of labor? Firstly, those who are foreign born. Secondly, the children of foreign born parents, who came here when very poor, and being themselves incapable of earning any more than the wages of the commonest sort of labor, have been unable to keep their children in the common schools beyond the primary or some small part of the grammar course. Why is this? Simply because the very work of these children has been an absolute necessity to the maintenance of the family. The family group of this country, according to the census of 1880, numbers a little less than five persons. But one person in each three is at work for gain or for a payment in money. In many parts of this country it is an absolute necessity that two or three in every five persons shall work for wages, in order that the five may subsist at all. This implies women's and children's work outside the household as a necessity.

It therefore seems to me that the question which ought to be considered by the advocates of eight-hour

laws is precisely the question which ought also to be considered by the school-masters and by the clergy, as well as by every student of social science. That question is, How can the necessary hours of work be shortened, and how can all the work be done without overworking children?

Legislation is, and must be, inoperative as to the larger part of those who are occupied in the work of life. All that can be done by legislation is to limit the hours during which certain kinds of capital shall be made use of. The law limiting the hours of labor in the factories does not, it is true, forbid the capitalist from operating the machinery, but it fines him if he employs men and women to attend it beyond a certain number of hours. The law may forbid the master of a clothing factory from employing women to operate sewing machines beyond a certain number of hours per day; but the law cannot forbid the same women from operating sewing machines, or from fabricating anything, in their own houses, or from doing any other kind of work in their own way, night or day. The law can only stop that particular water-wheel or steam-engine, this special loom or spindle, this sewing machine and not that one; this saw which is operated by water, and not that saw which is operated by hand.

Now this is class legislation of an obnoxious kind. It forbids the most effectual use of capital, by which in the long run the greatest saving can be made both in the hours and in the intensity of labor. Such laws can reach not over one in ten of those who are at work, because not over one in ten is engaged in any kind of factory or other work to which such laws can

be applied. The shortening of the general hours of work, and the attainment of leisure, are therefore matters of intelligence, of mental development, of manual dexterity, of individual capacity, rather than of legislation. The people of this country have attained a certain average standard of subsistence and comfort, whatever it may be. In order to attain this present standard, a given number of hours of work and a given number of workmen are necessary. Arbitrary interference in any direction will simply lower the standard of subsistence and comfort, or else will render the aggregate hours of labor longer instead of shorter, adding to one end a little more than it takes off at the other, like the Paddy's blanket, which was too long at the top and too short at the bottom. On the whole, the present standard of living requires between ten and eleven hours of work, so far as the statistics can be found by which the aggregate may be measured.

But it is said a part of this work is done in order to support luxurious consumption. What is luxurious consumption? The luxury of one generation becomes the comfort of the next, and the necessity of the third. There is no absolute standard. The general average standard of life of the workman of the present day would have been the luxury of fifty years ago. How many of us can recall the time when a carpet was a luxury limited to the best room, not much used at that. To-day the carpet mills are insufficient to supply the demand, even in this period of so-called depression; and at this very time they are building a large number of new carpet mills in Philadelphia, one of which will be the biggest in the country. You cannot predicate any very serious depression

or any great poverty in a country in which the demand for carpets increases in a vastly greater ratio than the population. Is a carpet a necessity, or a luxury? Is a silk hat a luxury? If it is, watch the next procession on St. Patrick's day, and see who indulges in this luxury in greatest measure.

Aside from the expenditure for liquor (which is a luxury, vice, or unproductive indulgence, whichever epithet you may prefer), the whole luxurious consumption of a part of the people of this country, even if it could be saved and divided equally among all the rest of the people, would fail to add two and one half cents' worth of comfort a day to their enjoyment. Two and one half cents' worth a day of commodities, divided among the whole population of the United States, comes to over five hundred million dollars a year, and that sum would go a great way when spent by the few in luxurious consumption. No such sum is so expended.

If all that is absolutely luxurious could be saved by the measure of time, and the saving could be divided throughout the land equally, the total hours of work might be reduced twenty or thirty minutes a day; but the necessary work would still remain ten or eleven hours a day. On the whole, the average standard of living of the working people of this country can only be secured at the present time by average work of over ten hours a day, not including the arduous work of the household. As I had occasion to say in a recent lecture to workingmen in Providence, I suppose that a great many eight and ten-hour men have fourteen-hour wives. The wife of one such workingman assured me, after the lecture was over, that she herself was a seventeen-

hour woman. Now, in this work which averages ten to eleven hours, the number of persons who were occupied for gain, for payment in money, wages, profits, or salaries, in 1880, was, in round numbers, 17,400,000;—males, 14,750,000; females, 2,650,000. Of these persons who do the work of the country, and upon whom its material welfare depends, 825,000 were boys; 293,000 were girls;—more than 1,100,000 children over ten but not over fifteen years of age, working for gain—out of school the larger part of the year getting a living.

What does this mean? Fortunately, the greater part of these children, 620,000 in number, were occupied in agriculture, in which, perhaps, they learned as much “gumption” as if they had been in school all the time. But the rest, numbering half a million, were occupied for gain, earning wages in factories and shops or in personal service. When agitation takes the form of saving children’s work first, and then, if possible, shortening the hours of men’s labor, it will be entitled to most active sympathy.

Now we may assume that since the French Canadians have ceased to come into the country for the mere purpose of gaining a little money in a few years, intending to go back to Canada, during which few years they wilfully worked their children as mere money-getters,—I say that since that habit has ceased, these children are, as a rule, not kept from school from choice, but from actual necessity. Their wages are needed. It is doubtless a great hardship for a child to be kept from school; but if his earnings are needed for the support of the family, what better education can there be than for him to contribute thereto? Better that than mere charity.

Is not the problem, so to teach children of the present generation, in the schools or outside the schools, that they may not absolutely need the wages of their children when they have families of their own? If you accomplish this, you will do well.

It is not probable that the number of children who were at work for wages in 1880 represented nearly as large a number as that of the children who were taken away from school to aid their mothers in household work at or under the age of twelve years. Is it not rather a sorry aspect of our case, in this prosperous country, that the work of so many children of school age should still be necessary to the mere subsistence of the adult population? Have the schools themselves anything to do with this matter, which lies at the very foundation of what is called the Labor Question?

It seems to me that the connection of the school with the Labor Question is presented in two aspects:

1st. What can be done in the school for the children who must for the present leave at the average age of twelve years?

2d. What can be done in the school for the children who may remain longer, to enable them to subsist in such comfort and welfare that they themselves may not be forced to put their own children at work at too early an age, when they begin to have families of their own?

I cannot bring this matter into view in any better way than by comparing the children, who constitute the raw material on which you work, with the metals, which are the raw material of which the turbine wheel is made.

Mr. Boyden, the great hydraulic engineer, made a turbine water-wheel by expending an immense deal of time and money upon it, in which he converted nearly ninety-five per cent. of the weight of water into work. When it was finished and put in place, unless the guides were kept absolutely free even from the little slime which is deposited from every stream, it did not do its full work, or do it with regularity. That was the highest education in water-wheels, corresponding to the highest standard for the conversion of raw boys into university men of the type known as "digs:" an excellent example to be established and occasionally followed, but not suitable to the general conditions of the factory, or to the average boy at the present time.

The mill-wrights who followed Mr. Boyden, and who profited by his lesson, soon learned how to build water-wheels in the use of which seventy-five or eighty per cent. of the weight of the water can be converted into work at a tithe of the cost of the Boyden turbines, and these wheels with ordinary care do their work constantly and steadily.

Is not this a good example of what the average school-boy might and ought to do? There is water enough going to waste to enable us to be satisfied at present with utilizing seventy-five per cent. If we aim to utilize more, we may lose the whole. By and by we may all obtain Boyden turbines; but we cannot afford to wait. At the present time we must be satisfied with seventy-five per cent. of the water, and let the rest run to waste, else we may spin and weave by hand or by donkey power, as our grandmothers did in olden times. If we aim only at the higher education

of all boys and girls, we may waste more in the effort than we can save in the result.

What we now require is one part of the highest attainment and ten parts of gumption. How many of you teach gumption in your schools? I think most of the boys, if they are like the boys of my time, learn gumption in playing tricks, "hooking jack," or falling into mischief. How many of you teach Alice to see the wonderland which is behind every looking-glass, provided you know how to look through the glass and do not rest satisfied with the mere reflection, with mere text-book instruction, with memorizing, learning by rote? Imagination is one of the great factors in business life, but few there are who know it.

It is my purpose to propound theories upon a subject of which I know little, and never practised at all—how to teach boys and girls. Let me take up the subject of Geography, the geography of our own country. I know that your geographies of the present day are better than they formerly were. Your school maps are but very little better, not much to boast of yet. The maps are wretched compared with some of the European school maps. Have you a single historical school atlas in use, in which the area of the United States is shown at different periods? How much does the average boy learn about the Louisiana Purchase, or the other additions to our national domain?

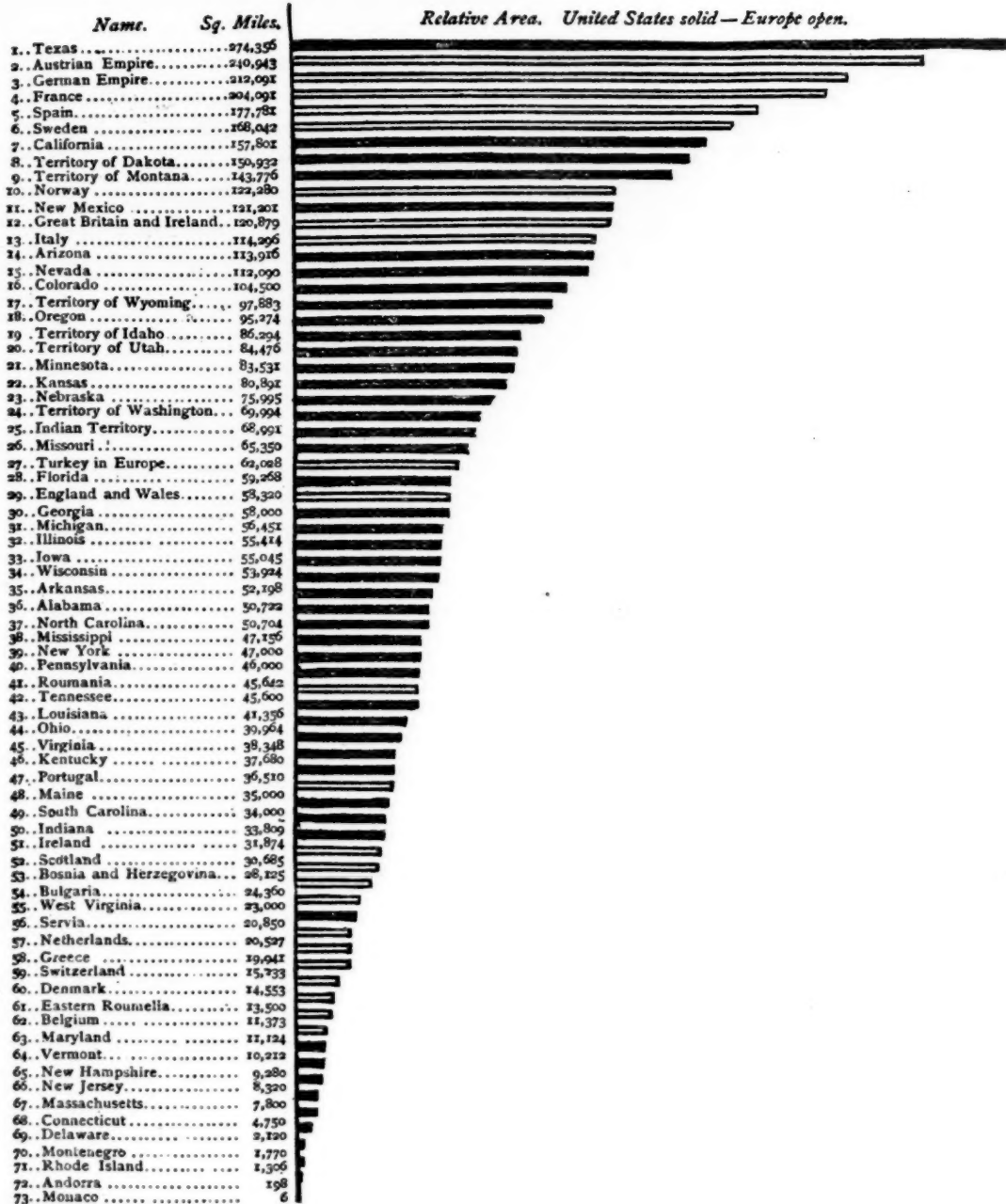
I have sometimes looked over the geographies which are used in the schools in which my children are taught. They do not possess the full merit of an English grammar which my brother the Professor discovered, published in Philadelphia, and containing

several pages of recommendations from teachers. In this grammar the sentence, "His disciples said," was parsed in the following manner: "*His*, a word of the agnoma, claditory, metarelatory; metaified by *is*, numeral, clinatory, sine-indicatory, singular, numitory, nepos-pluratory, and masculine genitory; belonging to *disciples*." This is very nearly equal to the Portuguese-English Grammar entitled "English as She is Spoke." But some of the geographies possess nearly an equal merit with that grammar. I do not believe that either one of my children ever had any conception of the relative area of the several states of this country and of the states of Europe, until I set one of them to work to look over the several authorities (and he had to consult a good many), in order to bring me a set of cards strung in order upon a string, on each of which cards was a separate record of the size and population of each state. From these cards we made this chart of the relative areas of the states of this country and of Europe. Over a million have been printed, but I doubt if one in five of you ever saw it. [See Chart I.]

My theory of teaching Comparative Geography would be, to have that chart painted conspicuously on one of the inside walls of every school-house as a permanent feature in its mural decoration. You may spend five years in attempting to load the memory of children with figures about areas, population, and other matters, which are memorized from the geography: they will all be forgotten in less time than it has taken to learn them. But let this object-lesson be once impressed upon the retina, and it will never be lost.

"*Cui bono?*" perhaps some one may say. That is

CHART I.



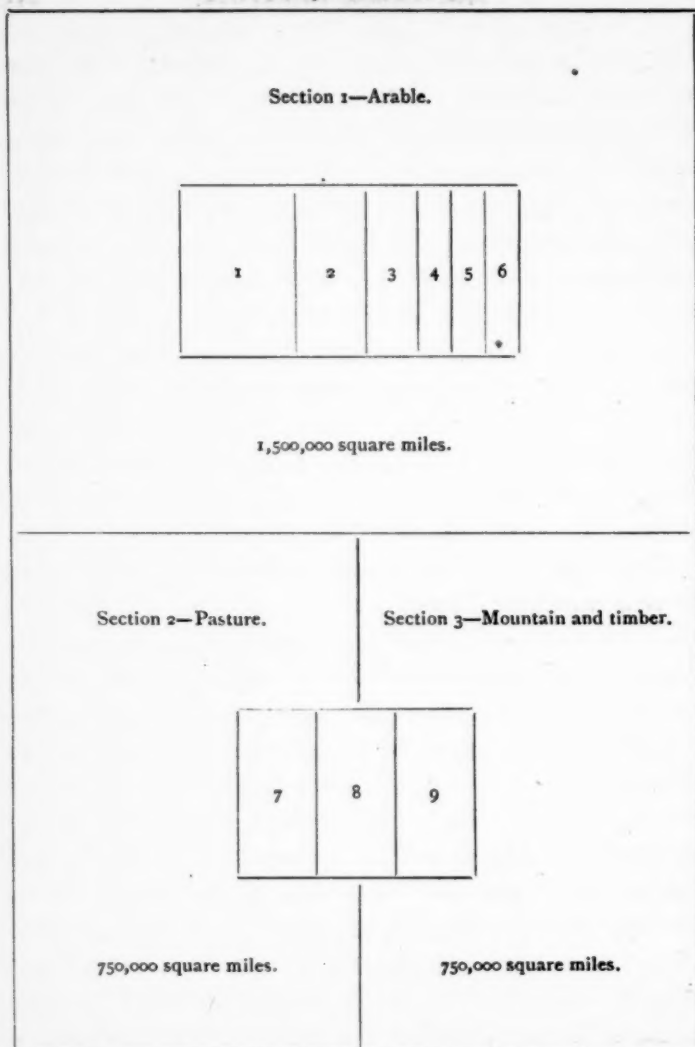
the customary comment on any innovation. Well, has not land something to do with labor? Is not the country somewhat disturbed to-day about the Land Question? Is not congress at this moment called upon to deal with the question whether aliens should be permitted to buy land and hold it or not, with the tacit assumption that land may soon become scarce, may soon be subjected to an enormous rent?

Now, here is another object-lesson in geography, such as it is. It may not be as suggestive to you as it is to me, but, according to my theory, no person can be considered fully competent to discuss the Land and Labor questions, without knowing the facts which are delineated on this chart. [See Chart II.]

This outer line represents the area of the United States, omitting Alaska,—3,000,000 square miles. On the other chart, already presented, the division by states is delineated. We may say, in a broad and general way, that the upper half, 50 per cent., of this parallelogram represents arable land of good quality. Twenty-five per cent. is now good pasture land, on many parts of which heavy crops may be raised by irrigation. The remainder consists of mountain and timber, but even this section is permeated by fertile valleys capable of producing food in great abundance. Now, as I have already stated, one half the price of life, to nine out of ten people in this country, is the price of food. To what use have we put this land in supplying food? In the upper section assigned to arable land you will observe certain subdivisions.

CHART II.

The area of the United States, omitting Alaska, 3,000,000 square miles, is represented by the outer lines.



- No. 1. Indian corn field, 112,500 square miles, 1800 @ 2,000,000,000 bushels.
 No. 2. Wheat field, 60,000 square miles, 500,000,000 bushels.
 No. 3. Hay field, 50,000 square miles, 40,000,000 tons.
 No. 4. Oat field, 30,000 square miles, 550,000,000 bushels.
 No. 5. Potatoes and other roots, sugar, tobacco, etc., and all garden vegetables, 30,000 square miles, all now produced.
 No. 6. Cotton, hemp, and flax, 30,000 square miles, 6 @ 7,000,000 bales cotton, etc., etc.
 No. 7. Sufficient for beef, 60,000 square miles, about 1 lb. per day to each inhabitant.
 No. 8. Sufficient for dairy, 60,000 square miles, 50 per cent. above present supply.
 No. 9. Sufficient for wool, 60,000 square miles, all we now use, domestic and foreign.

No. 1 is the Indian corn field,—less than four acres in one hundred,—112,000 square miles, on which the annual crop, at twenty-five to thirty bushels per acre, comes to 1,800,000,000 to 2,000,000,000 bushels,—a good sum in arithmetic for an intelligent boy to work out year by year.

No. 2, 60,000 square miles, at the wretched crop of thirteen bushels of wheat to an acre, gives us over 500,000,000 bushels.

No. 3, 50,000 square miles, yields us 40,000,000 tons of hay.

No. 4, 30,000 square miles, gives us 500,000,000 to 600,000,000 bushels of oats.

No. 5, 30,000 square miles, covers all the rest of our food crops,—potatoes and other roots, sugar, and garden vegetables.

No. 6, 20,000 square miles, produces all our cotton, with enough over the present cotton field to supply all the hemp, flax, and other vegetable fibres.

In 1865, twenty-one years ago, the grain crop of the United States was $32\frac{1}{2}$ bushels per head of population. Last year it was $52\frac{1}{2}$ bushels. Yet poverty exists in our midst. We cannot impute it either to lack of land or to scarcity of food. What is the cause? Have the school-masters any reply to give?

Now turn your attention, if you please, to the square devoted to grazing or pasturage. How much land is made use of by our cattle and sheep which roam over a thousand hills and over wide plains, under the most unsuitable conditions, who can answer? It is impossible to say. Suffice it that by new methods of intensive farming,—by the use of the silo, by the application of common-sense to agriculture on moderate areas

of land,—60,000 square miles would suffice to give nearly one pound of beef a day to every inhabitant of this country. On 60,000 more the present dairy product could be increased by 50 per cent., with the eggs thrown in; and in the third section of 60,000 square miles, if the cur dog were not more powerful than the sheep, a supply of wool more than equal to all that we now produce and import, would be provided.

If such a chart as this were also spread upon the wall of a school-house, would it not be a good exercise for the boys and girls to correct the figures each year, according to the data furnished by the Agricultural Department? Might not such boys have a better appreciation of the merits of the questions of Land and Labor, and their relation to each other, when they become voters, if this object-lesson were impressed upon the retina of every child? Could not commercial geography be combined in some measure with physical geography, so that the average boy might know not only where the great staples of the world are produced, but also why they are grown in one place rather than in another?

Again: Let me call your attention to another chart [Chart III]. What shall we call it? Suppose we consider it A Lesson in Comparative History; or, The Relative Weakness and Strength of Nations commonly but erroneously called *Civilized*?

First, I give you the present population of the United States; next, the population of Europe, omitting Russia and Turkey. You will observe less than 20 to the square mile in this country; 162 to the square mile in these so-called civilized states of Europe. We incurred a great debt in our Civil War,—a constructive

CHART III.

The Relative Burden and Strength of Nations commonly called Civilized.

Population of the United States, June 1, 1886, over	58,000,000
Population of Europe, omitting Russia and Turkey, computed on the basis of the last census of each state, as given in Martin's Year Book, 1886,	240,000,000
Population per square mile:	
United States,	19.33
Europe, omitting Russia and Turkey,	162.
National debt of the United States at its highest point, audited and unaudited August 1, 1865, as computed later by Hugh McCulloch, Sec'y of the Treasury,	\$2,997,386,203
Debt of the United States, as given in the statement of June 1, 1886, of which \$64,600,000 is secured by the obligations of the Pacific railroads,	1,398,198,281
Debt of all Europe in 1884 (Mulhall),	21,319,620,000
Debt of what are esteemed the solvent states of Europe, as given in Martin's Year Book, omitting Russia, Turkey, Austria, Portugal, and Spain, about	15,000,000,000
Maximum debt of the U. S., per capita, 1885, \$84.00	
Debt per capita, June 1, 1886,	24.00 decreasing.
Debt of so-called solvent states of Europe, as given in Year Book, 1886,	75.00 increasing.

Proportion of the population in the standing armies and navies of the countries listed, who are in actual service in camp and barracks during the state of passive war which is mis-called peace in Europe; also proportion of adult men on the ratio of one man in five of the population. Authority, Martin's Year Book, 1885, and United States official reports:

United States,	1 in 1570 pop'n; 1 in 314. men
All Europe,	1 in 108 pop'n; 1 in 21.60 men
Austria & Hungary,	1 in 128 pop'n; 1 in 25.60 men
Italy,	1 in 112 pop'n; 1 in 22.40 men
Germany,	1 in 100 pop'n; 1 in 20. men
France,	1 in 65 pop'n; 1 in 13. men

debt,—well and profitably spent for the abolition of slavery. Take only one item of gain growing out of that event. The twenty crops of cotton which have been made since the war by free labor exceed the twenty crops of cotton made before the war by slave labor in the number of 30,000,000 bales, each bale 10 per cent. heavier than the ante-war bale. The value of this excess has been at least \$1,800,000,000, while at the same time the South (according to its common mode of speech) has *breaded* itself: it formerly depended upon the North for its daily bread. This great debt never appeared at its maximum upon the books of the country. If the unaudited debt had been added to that audited August 1, 1865, it would have proved to be \$3,000,000,000,—\$84 per head of the population. Now it is less than \$1,400,000,000, or \$24 per head of the population; and within a few prosperous years it will be wholly paid.

The debt of all Europe in 1884 was over \$21,000,000,000. That part which is due from the civilized states, omitting those which have already repudiated the interest, and which will ultimately repudiate the principal, is \$15,000,000,000, or \$75 per head, and it is still increasing.

In the next table you will observe the burden of the standing armies and of the navies: one man in every twenty-one in actual service, under arms, in a state of passive war which in Europe is miscalled peace. Look at the condition of France: one man capable of bearing arms in every thirteen actually under arms, and a national debt of \$3,000,000,000, or \$184 per head. The industry of every family of five persons in France is mortgaged for over \$900. The national

expenditure of France, taken separately, is more than the whole expenditure of this country for all purposes, state, county, and municipal, as well as national. It is over \$720,000,000 a year for national expenditure only, or substantially \$19 per head of the population. Our rate is \$5 per head. What the department and municipal expenses are, I have no means of knowing. The annual budget of Paris is over \$52,000,000.

The data for compiling our total expenditure are not perfect. The national taxes collected by the customs and by the internal revenue system, with the taxes assessed upon property by states, counties, cities, and towns in the census year, came to about \$650,000,000; but there are some special taxes to be added which would doubtless bring the whole sum of our taxes to over \$700,000,000, which was substantially \$14 per head of the population in 1880. Since then taxation has been somewhat diminished, while the population has increased by at least 8,000,000. The whole sum of our taxes does not exceed to-day \$12 per head of the population on the average; and \$2 of this is applied to the reduction of the national debt.

Taxation is, of course, very much heavier per capita in some places than in others. But I hold to the theory that all taxation diffuses itself, and finally constitutes a certain share of the annual product which is diverted from the ordinary methods of consumption to the support of the government in all its phases. The actual expenditure of France for all purposes connected with the government, local as well as national, is at least three times our own. That of England is nearly, if not quite, double. Yet France, subject not only to this enormous burden, but also to the burden

of having one man of arms-bearing age in every thirteen withdrawn from productive service, to be sustained under arms, is yet strong and vigorous, whatever the future may have in store for her. Her debt is mostly held by her own people, and is very widely distributed, so that that part of the taxes which is expended for interest on the national debt merely takes from one and gives to another a part of the product of each year. Now what is the secret of the material strength of France, and of her capacity to bear such an enormous burden? She has a very fertile soil ;—but her chief advantages are these : 1. Her people know how to live comfortably and well on what we waste. 2. Her schools of every kind are directed toward teaching the art of living, in all its branches. In this matter she has set an example to all Europe. Her trade schools, her schools of design, her high-art schools, and her institutions for higher technical instruction, ante-date almost all others. Every French operative, mechanic, or artisan is almost a potential artist. He has a well trained eye and a well instructed hand.

Do you not sometimes wonder what kind of schools they have in China, by which every Chinaman's hand is endowed with such dexterity as to cause the cheap labor of the Chinaman to be dreaded everywhere, even when he earns the highest wages in the art to which he applies himself? Cheap labor and high wages go together when the man knows how to work. What about the schools of Japan, every one of whose artisans is a master of industrial art?

The sum of all expenditures in Great Britain and Ireland is \$21 per head for all purposes of government,—national, municipal, town, and county. Ours

come to \$10, possibly \$11. Can even Great Britain's product bear this greater burden?—is one of the questions now at issue.

I recall a conversation which was related to me by the late Richard H. Dana. On his first visit to Europe after we began the rapid payment of our national debt, he called upon Mr. Gladstone, who immediately began to question him upon the subject, deeming it almost impossible that the first great payment could have been made. When he had been convinced that such were the facts, he said,—“Well, Mr. Dana, your people cannot keep up such a rate of payment; but do not let it stop. If you pay your national debt in this way, Europe will be compelled to face the question. I am convinced that the national debt of Great Britain is the chief cause of pauperism.” I was somewhat puzzled by this rejoinder, and was obliged to analyze the subject. It is not difficult of comprehension, upon the theory that taxation tends to diffusion, or to take from each person a share of the product of his labor, whatever it may be. Now in a country in which the whole product is barely sufficient for subsistence, the taking of even a small part from those who are poorest, to be expended by a class of bondholders in a way which does not tend to sustain the poor, may make exactly the difference between a poor subsistence without public aid, and a condition of pauperism in which the public aid is called for. Hence these enormous burdens of national debts, heavy taxation, and the diversion of labor in standing armies, fall with the greatest hardship on the poorest classes of the poorest nations.

In Italy, for instance, entire districts are devastated

by a loathsome disease known as the *pellagra*, caused wholly by the insufficient sustenance of the people. These conditions seem to be as impossible to be borne as they are to be surmounted. What will happen in the near future, no man can predict. But even if only a dim perception of the relative weakness and strength of nations may be predicated in inverse proportion to the armed forces which each now maintains, are not these suitable questions in Comparative History, to be in some measure considered in the schools?

I have given you but three of many graphical tables which I have lately computed, all of which may soon appear in the form of a large chart or wall map, certain publishers having undertaken to print them. I had not thought of any use in schools when preparing them, but they may be very useful. Could you not make a whole arithmetic out of these and other related facts? Would it not be judicious to put such a chart as this last one on the wall of every high school, and to call upon boys and girls to correct it every year by making use of "Martin's Year-Book of Facts" and other similar authorities, in order to bring home to their minds the true reason why it is a blessing for them to have been born here?

We make use of steam engines, of cotton machinery, and of other similar apparatus, in the Institute of Technology, as the instruments of instruction in Mechanics and Physics, not for the purpose of teaching the art of cotton-spinning or the trade of the engineer; and it surely does no harm to the students that in the course of their instruction in the theory of all Mechanics they shall have learned in part their application to specific uses. Are not social statistics becoming available for

similar purposes, as the instruments of instruction in history, geography, and arithmetic? There is a virtue not only in Comparative Geography, or in the comparison of the uses to which the land has been in part applied to the total area of the country, but also in comparative statistics. Not the least among the merits of this style of mural decoration which I have suggested to you might be its influence upon the teachers.

I should very much like to be present when a teacher, who had only taught geography from a text-book and a common school atlas, happened to enter a room of which the walls were decorated on the one side with a map of the United States, showing in different colors the various additions which have been made to our territory since we became a nation; in another place, a chart giving the graphical comparison of the areas of the several states of this country and of Europe; another, with the proportion of railway service to the area of the different states; another, with some of the crop statistics and their areas, which I have given you. Suppose at one end of the school there were a blackboard ruled in squares like the engineers' paper on which I make out these charts, each one taking but a few moments after the figures are ascertained; and suppose this new teacher were called upon to give blackboard lessons in the same way, or in illustration of other similar facts: wouldn't it be "nuts" to the bright children who had become used to this method of learning to put questions to the new teacher, who had had no previous experience with the new method of teaching! I should like to be one of them for about half an hour. I would like to take the place of the father who was changed into a school-boy,

in that funny novel of Anstey's, retaining all his experience, but being in appearance nothing but a boy.

Now this may be all a mere bread-and-butter theory, a "potato" gospel, worthy only of a nation of shopkeepers. Admit it. Can't we teach through the shops, in which boys and girls will many of them be hereafter engaged? Let us enter a shop, and take up one end of a cotton thread. Where is the other end? Is it not in the hands of some Aryan woman in central Asia, who at some pre-historic date first picked the fleecy cotton from the boll, found that she could twist it in her fingers, and thus made the first thread?—learning thus what few children now comprehend, that, single among the fibres, cotton is ready for spinning when it leaves the seed vessel. Why does cotton spin at all? I once put that question to one hundred practical spinners, and only one of them could answer the question. The true teacher who knows how to untwist that cotton thread, and can read all that is recorded among its convolutions, may find the whole of human history and of modern science twisted into the strand. It carries the secret of the power of England in the early part of this century; the perpetuation of slavery in this country for more than half a century; all the mechanic arts; the whole labor question of to-day. What is there that may not be taught from the counter of a shop?

When you begin to cram boys' heads with what is called ancient history, teaching it in a dead language, is it not sometimes rather dreary work? But when you can work back from a bit of cotton cloth or a tag of wool to what is twisted with the fibres, or perhaps from a single paragraph in to-day's paper on the Irish

question to the possible fact that the real conflict in Ireland to-day is one of institutions having their root in the remote past, in the struggle of the clan and the sept against the individualism of the Teutonic race, may you not give a living interest to what is otherwise a dead fact? Perhaps this is visionary; but as I have said before, imagination is a great factor in business life, and it may be a great factor in school instruction.

If we must get our bread and butter by hard work, may we not find in the materials upon which we work an open book, in which he who works can also read all that is material to mental welfare, provided only we have the eyes to see?

"We receive but what we give,
And in our lives alone doth nature live."

Perhaps you didn't expect me to quote poetry in the "potato" gospel. I hope I quote correctly.

Let us come from the visionary to the practical.

Witness the Silver Question, which disturbs the whole country. If we had no silver mines there would be no Silver Question, at least in this country. It would not then be for the interest of any sufficient number of our legislators to disturb the commerce of the country in order to sustain a few silver mines which we have the misfortune to possess, had they not unluckily been discovered. The advocates of the silver mines make a great noise, and the Silver Question is an important one; but as a national product, silver is one of the most insignificant. How shall we prove this so that no one will ever forget it? My method is that of comparative statistics. Let us compare our Silver Mines with our Hen Mines. In my investigation of

the food question it appears that the every-day working people, factory operatives and the like, consume one egg every other day. This does not sound like a very important fact. Let us see whether it is or not. On the farms, especially in the South, the egg ration is probably greater; but if each adult person, counting two children of ten years or under as one adult, enjoys one egg every other day, at twelve cents a dozen the annual product of the hen mines is over \$90,000,000, or about twice the product of the silver mines. How is that for a lesson in arithmetic? Who crows for the domestic hen on the floor of congress? It may be considered a well established fact that the annual value of the poultry and eggs, taken together, which are consumed in this country, is greater than the combined value of silver bullion, pig iron, and raw wool. At the ratio of the consumption of eggs which I have given you, the annual product of pig iron is only about 75 per cent. of that of hens' eggs, and the annual product of wool is much less.

Again: If each average person in the United States enjoys as good a ration of milk, butter, and cheese as the average factory operative or workman of New England (which they do not), the value of the dairy product of the United States would be over \$900,000,000 a year, and this would be greater by 50 per cent. than the product of all our textile factories. This is another example in my statistical arithmetic. Might it not be a useful one to call the attention of boys and girls to what appear to be unimportant facts, but which are really the great factors of the material life of this nation? Are not all these facts related to or underlying the Labor Question, the hours of labor,

and the like? Cannot object-lessons in comparative history, geography, and social statistics be provided and made use of upon your walls, just as object-teaching is made use of in the physical sciences as now conducted? Surely all this is within the scope of the common school.

Whether or not laboratory practice in the use of the human hand can be attained, which should be the true end of all industrial training in the schools, is perhaps still an open question. I am sometimes almost inclined to believe that we have such a propensity to apply machinery to all the arts of life, to carry the machine into politics, legislation, and even into the instruction of the finely graded school, that we may lose all our individualism, and may even adopt the definition given by an Exeter school-boy, who in writing his composition upon "Self-dependence," began in this way: "Self-dependence is that quality of the human mind which leads one to get some one else to do what he ought to do for himself." Most of our meddlesome statutes, as well as many of the by-laws of our trade associations, not only among the men but among the masters, appear to be based upon that definition of self-dependence. What a pity we cannot rest all our hopes of material welfare upon congress and the legislature, and upon the National Bureau of Education! and what a pity it is that the schools themselves cannot do all that is expected of them, and even provide a capacity where it is wanting, as the Western self-made man proposed to the New York school-mistress who told him his daughter lacked in that respect! He was all ready to pay for it; why shouldn't she have it?

I am well aware that there has been a tendency to overload the schools with the teaching of accomplishments. There may be a tendency to overload them in other directions. Time alone will tell. From my own experience and observation I am convinced that there is no difficulty in combining work which develops manual dexterity and practice in the mechanic arts with the education of the school or of the college, and I do not myself believe that there is any difficulty in developing gumption in the average boy or girl. The old necessary habits of life in former days did this for every New England boy and girl. Those habits are all changed, and new methods of life have been introduced. We must match the new methods of life with new methods of instruction in some way or other, in order that the education of the new time may be equal to that of the old, to the end that the broader opportunity of to-day may yield leisure and comfort even to those who must take part in the commoner sorts of labor. In our efforts to give systematic instruction, don't let us lose sight of the true purpose of education. Might not such methods as I have endeavored to sketch work an immense relief from the drudgery of teaching, as well as from the drudgery of learning? I ask these questions in order to show you what I don't know about your profession. When you invite an outsider into your councils, you may get more than you bargain for. I have myself been led to the study of history, especially in its commercial aspect; to the reading of such books as Maine's "Ancient Law" and the "Early History of Institutions," and also to learn something of physical geography and of allied sciences, for it seemed to me to be

a necessary part of a business man's education. In the absence of such comprehension of facts and principles which lie at the foundation of all commerce, a business man may become a mere automaton,—very useful in his place, very useful to the public whom he serves, but attaining very little satisfaction in life for himself. If a man realizes the necessity or expediency of such an education in commerce, he soon becomes aware of the difference between good instruction and bad, in school or in college. If the instruction has been good, he may have attained a reasonably good education by the time he is thirty years old. He will not then have wasted much time in learning how to study, or in finding out what books may be taken as authority and what are rubbish. If, on the other hand, the instruction of the school or college has been poor, narrow, and ill-adapted to the necessary work of his life, he will not have been able to begin a true education until he is past thirty years old, and he may then find himself at the age of forty where he might have been at twenty-five. I once inadvertently used the term "self-made man" in a conversation with Dr. Francis Lieber, when he exclaimed,—“Why don't you tell me about a self-laid egg?”

The man who has attempted to educate himself sometimes finds out what a mighty poor school-master he has had, but generally he is apt to become so intensely practical and so obstinately opinionated that he fails to discover not only what a poor teacher he has had, but also what a wretched education that teacher has given him. Fortunate for him if at the age of forty he may not have become incapable of being educated by any teacher or by any experience

in life. Perhaps at the age of nearly sixty he may not even know enough to refrain from the attempt to teach the teachers how to teach, when they have asked him to address them.

Permit me now, at the risk of wearying you, in closing this address, to add a few general remarks which have no immediate bearing on the School Question, but which may yet open a wide field of most interesting research to those of you who have any time to devote to questions of social science. I observe that none have so much time for such work as those who are the busiest men in other ways. There is great need of good work such as you can do in the domain of statistical science. "The harvest is plenteous, but the laborers are few." A very large part of our so-called political economy is still based upon the *a priori* method. In fact, it has only been in very recent years that the facts of life have been collated in such a way as to give a true foundation for a complete inductive science of sociology. The wonder is that Adam Smith, with the few materials which were at his command, could have laid such a solid foundation. It seems to me that the first condition which may enable us to determine how our realized wealth or the means of welfare annually produced ought to be distributed, is to learn something more than we have yet learned as to how they have been distributed in the past, and how they are distributed at the present time. How did these people get their living at such and such an era? is the question which we ought to ask of the historian. How were these wars of dynasties and of superstitions sustained? What were the people doing while the knights were fighting?

Witness the great economic results of the crusades. A superstitious enthusiasm took the lords of the soil away from their domains, and made room for the merchants and the men of affairs to buy their estates in some cases, which had previously been difficult. The Seigneurs left their bones in Palestine, but many of the men-at-arms came home, bringing with them the art of making steel, the art of weaving silk, planting the seed of maize in southern Europe, and otherwise justifying a crusade which else had been of little account. It is not of dynasties and crusades that we care to know so much. "Tell us how the people lived," is the word which the modern economic student speaks to the writer of history.

In the preparation of my little book upon the "Distribution of Products," and in the progress of compiling several monographs lately contributed to Bradstreet's Journal, I have been more than ever impressed with the importance of the kind of statistical analysis of which I have given you two or three examples in its connection with the one subject which is now agitating all civilized countries under the somewhat indefinite title of the Labor Question. No right-minded person can be long connected with any branch of industry giving occupation to large numbers of persons without being forced by a sort of intellectual necessity to question the existing methods of the distribution of wealth, or the means of welfare, because there is so much apparent inequality. He must justify to himself these modern methods as being in the order of progress, unless he be a mere money-getter, to whom the conditions of society are of no personal interest except so far as they serve his own selfish purposes.

Enlightened self-interest is not selfish in a malignant sense; it may even be at its call that the whole method of distribution is now at the bar of public opinion, and is called for trial. When one begins to make this inquiry, it becomes apparent that there is now product enough somewhere every year to sustain each and all in comfort and welfare. The day of famines and even of scarcity has nearly passed. The only questions are, "Where is it?" and "How is it distributed?" When we narrow the inquiry to the so-called civilized nations of Europe and America, it appears that in these later years the obstruction of distance has been so completely removed by means of the railway and the steamship as to render the widest distribution of the necessities of life perfectly possible over the entire area of such countries, at a very trifling cost. Within the memory of many persons in this room, the value of grain was exhausted by wagon transportation over one hundred and fifty miles of distance. Now the wheat of Oregon is carried around Cape Horn to London at a fraction of its value, and one half the people of England are fed from fields from five to ten thousand miles away. Production is ample, and the mechanism of distribution is adequate; yet pauperism abounds, and in Europe poverty is the rule rather than the exception.

The logical complement of these adverse conditions of life, of want in the midst of plenty, is the mental agitation which finds its expression in Nihilism, Communism, Socialism, and anarchy. In the providence of God there are no chances. This means something. What is the reason of this confusion in society? Is it so deeply rooted that it cannot be remedied without

violence or revolution? One may find at least one of the causes of inequality (if not the prime cause) in the perversion of the powers of government, and in the abuse of public credit. Standing armies sustained at the public cost, and national debts, are of very recent history. It was only at the time of William and Mary (about two hundred years since) that the national debt of England was first funded and became a prominent fact in the financial history of the country. It has only been in the present century that the national debts of Europe have assumed supreme importance, and have risen from a little more than \$2,000,000,000 to nearly \$22,000,000,000. One may ask whether the same century which witnessed their growth may not see the general bankruptcy of overburdened nations, and a general repudiation of almost the entire public debt.

One can hear the mutterings of a rising tide of Democracy in Europe. The time may not be far off when Democracy, clothed with power, will contest the right of the dynasties of the past to mortgage the industry of the present and future, and may refuse to bear these taxes. It may well be remembered by us that the misgovernment of our own cities has become possible only by the abuse of the public credit. Had Tweed stolen the proceeds of taxes assessed during his term, instead of stealing the proceeds of loans, he would have been sent to the state prison many years sooner than he was.

Perhaps we may not refuse, with Sir Boyle Roche, to do anything for posterity, on the ground that posterity never did anything for us; but yet we may now listen to the question which posterity may put to us, as

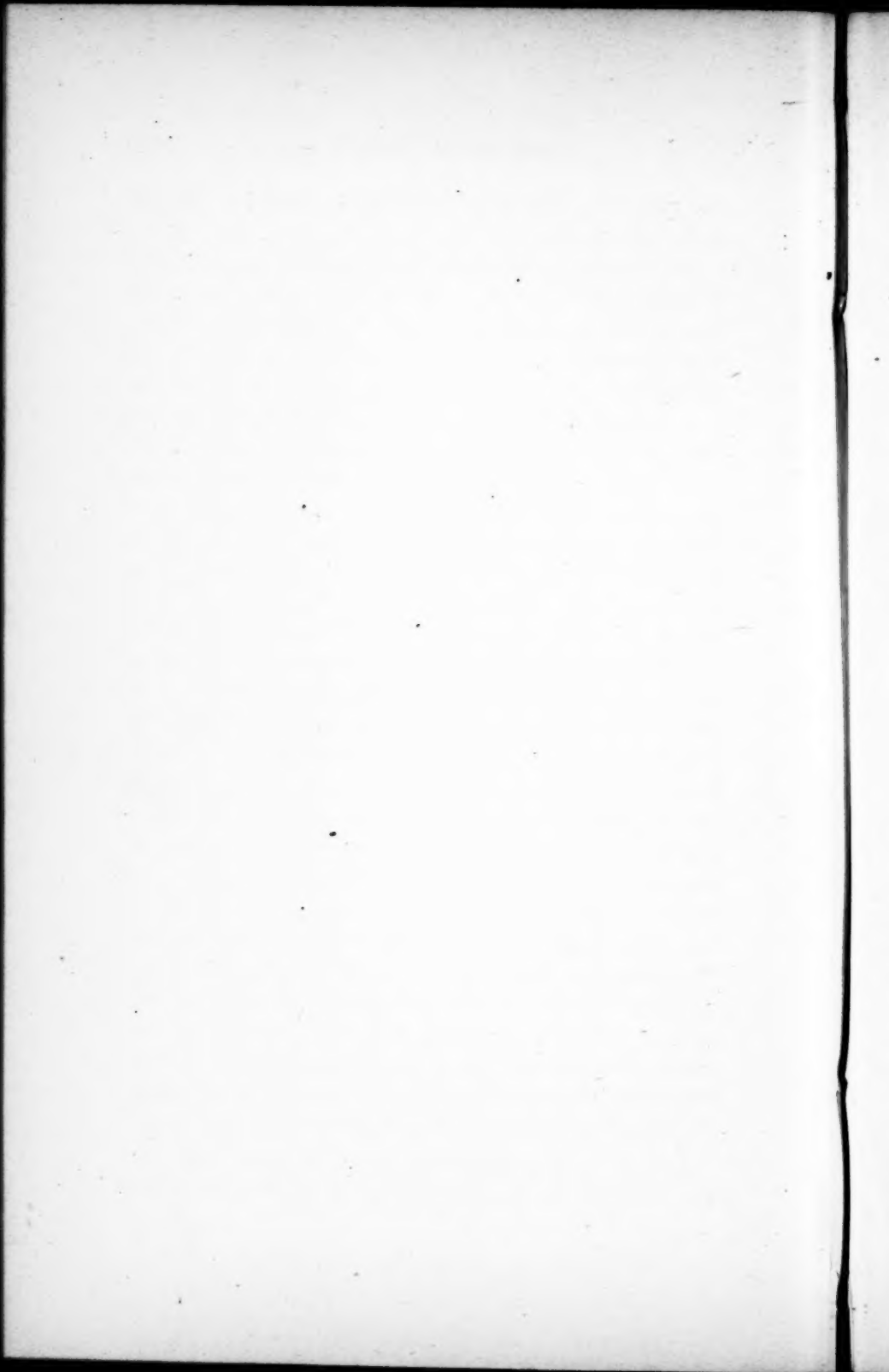
to our right to bind them to pay great sums of money for purposes which they may not have approved. When pay as you fight becomes the rule, armies may be disbanded for the simple reason that they will not or cannot be sustained. If the taxation which is now imposed upon Europe to meet the interest on her war debts and to sustain her standing armies were abated, the whole fabric of society would be most profoundly altered,—surely for the better,—although we cannot define the exact result of such a change.

It is often said, rather superficially, “Blessed be the country that has no history.” We may surely say, Blessed is that country which has no long financial history, and which is free from these wrongs which the past has imposed upon the present in other countries. The most effective and economical kind of government ever invented is that of our New England town, pre-historic as it may be in its Teutonic origin. It is a purely democratic method, under which every public expense is fully canvassed by the people who are to pay the bills, and every charge is met by a specific appropriation. The most hopeful sign which has appeared in Washington during the recent dying struggle of the two great parties, neither of which now represents any consistent political principle, is the proposal to meet all specific appropriations by specific taxes levied for that specific purpose. You will have observed that the very moment that a proposed extravagant and unwarrantable measure of legislation was introduced, it was met by a counter-measure to provide the means for a special tax upon incomes. It then instantly became impracticable to carry the extravagant appropriation. A great hue

and cry was made by professional politicians, but the matter dropped.

He who can read these hopeful signs may rest assured that the legislators who will be sustained in the future will be those who have saved the community from excessive taxation. The only men who will be maintained in any position of public trust will be those who prevent the waste of public money, whether they be in high place or in low position. He will be supported, in spite of machine politics, who protects the public either by his vote as a legislator or by his veto as an executive officer. This country is but twenty-one years old. It has but just arrived at years of discretion. Until Abraham Lincoln struck the fetters from the slave our liberty had been a sham, our boasted independence a false pretence. We have but just begun to know our strength. Before many of you who are listening to me shall have reached even middle life, we shall number one hundred million people. We shall be free from national debt. We shall be subject to a system of national taxation which will no longer obstruct the widest commerce with all the nations of the world. Will not the order then be issued, perhaps in unspoken words, to the people of all other lands, "Thou *shalt* beat thy swords into plough-shares, and thy spears into pruning-hooks;" "Thou *shalt* disarm, lest thou starve and die"? Such may be the peaceful command of Democracy, if its education shall be equal to its opportunity. Whether this shall be or not may greatly rest upon you, who are the teachers of the public schools.

"Of what avail the plough and sail,
Or land or life, if Freedom fail?"



APPENDIX.

REPORT
OF THE
NECROLOGY COMMITTEE
OF THE
AMERICAN INSTITUTE OF INSTRUCTION
FOR 1886.

It is fitting that for a few moments we drop the earnest work in which we are engaged, and briefly review the life and services of those of our number who during the past year have finished their course and gone to their reward. The number is less than usual, but they were men of rare merit, and, after a long life, descended to their graves honored and lamented. They deserve a fuller notice than our limits allow, and we can simply state the most prominent facts of their lives, and leave each to supply what is omitted as he may be able.

GENERAL HENRY KEMBLE OLIVER

died August 12, 1885, in the eighty-fifth year of his age. He was the last of the committee appointed March 15, 1830, at a meeting of teachers assembled in Columbian hall, at Boston, "to consider the expediency of forming a permanent association, the aims and efforts of which should be to awaken the public mind to the importance of popular education." In that movement, the American Institute of Instruction, the oldest educational association of its kind in this country, had its origin.

He was born in North Beverly, Essex county, Massachusetts, Nov. 24, 1800. He was the son of Rev. Daniel and Elizabeth

(Kemble) Oliver, who were the parents of nine children—three sons and six daughters. "His father was a minister of rigid orthodoxy, after the strict Puritan type." He had an honored ancestry, and among his kindred are many of the most distinguished men of his state.

He pursued his studies preparatory to entering college in the Boston Latin School, Phillips (Andover) academy, and a private school taught by his brother, and entered Harvard University in his fourteenth year. After two years he was removed by his father to Dartmouth college, and was graduated by both colleges in 1818. In June, 1819, he was appointed an usher in the Latin grammar school at Salem, Mass. In speaking of this, he said,—
"I entered upon my work as teacher with very great fear and trembling, and entire distrust in my own abilities, knowledge, and ultimate success." This feeling made him faithful in his preparations and untiring in his efforts, and enabled him to be exact and exacting. In 1827 he was appointed the first principal of the English high school in Salem. In 1830 he established a school of high order for boys, and after five years he changed it into a school for girls, which he carried on successfully for eight years. In these different schools he taught, in all, twenty-five years, with an honor and success rarely achieved.

In 1825 he married Sarah, daughter of Capt. Samuel Cook, by whom he had two sons and five daughters.

He was a man of versatile ability, and able to do well whatever he chose to undertake. He was a popular and instructive speaker, and enlivened his speech with wit and humor. As a citizen, he was highly esteemed; as colonel, adjutant-general of the state, superintendent of a cotton mill, chief of the Massachusetts bureau of statistics of labor, and the occupant of many other positions of honor and trust, he performed faithful, conscientious, and efficient service; and long will his manly form and athletic bearing be remembered by those who knew him, and his name be mentioned with respect and veneration. Amid the distracting cares and exhausting duties of business, the cause of education still had a charm for him; and even after the infirmities of age were upon him he was accustomed to associate in intimate companionship with those who were striving to elevate and improve the young, and by his counsels to cheer them on in their noble work.

ARIEL PARISH

died at Denver, Colorado, Jan., 1886, at the age of seventy-eight. He was born in South Coventry, Conn., July 20, 1808. His father was Jeremiah Parish, for many years a prominent lawyer of Tolland county, and his mother was Lydia Manning. He began to fit for college under the instruction of Mr. Strong, late judge of the supreme court of the United States, and completed his preparation at the Ellington high school, where he was a teacher as well as a learner before he entered Yale college. He was graduated in the class of 1835, and while in college assisted the college treasurer.

He began teaching in a district school at the age of seventeen years, and was always interested in the education of the young. From 1835 to 1837 he taught a private school in Berlin, Conn.; had charge of the Westfield academy in Massachusetts from 1837 to 1844; was principal of the public high school in Springfield, Mass., from 1844 to 1865, from which many pupils passed to various colleges and into the higher walks of life. He was the superintendent of the public schools of New Haven for sixteen years, from 1865 to 1881, when, on account of failing health, he resigned his position as superintendent, and went to Denver, Colorado. At his death, the New Haven board of education adopted a minute "testifying to the fidelity, tact, and sound judgment which characterized his official service, and the honesty of purpose and act, and the purity of character, which marked his private life."

He was mild and courteous, deliberate in forming a judgment, but energetic in its execution. He rendered distinguished service in the cause of education, to which he gave the vigor of youth, the strength of manhood, and the generous love of declining age.

JOHN DUDLEY PHILBRICK, LL. D.,

died of paralysis, Feb. 2, 1886, at his country home in Danvers, Mass., in the sixty-eighth year of his age. He was born May 27, 1818, in Deerfield, N. H. His father was Elder Peter Philbrick, and his mother Betsy Dudley. He prepared for college mostly at Pembroke, N. H., but was two terms at Strafford, N. H. He was graduated at Dartmouth college in 1842. As a student, he was distinguished for persevering industry and fidelity. In the early part of his college course he decided to make teaching his life

work, and afterwards made all his studies contribute to a thorough preparation for the duties of that calling. He studied law in Boston to some extent, during the first years of his teaching.

He was a teacher in the Roxbury Latin school, 1842 and '43; in the Boston English high school, 1844; principal of the Mayhew grammar school, Boston, 1845 and '46, and of the Quincy grammar school, Boston, 1847-'52; principal of the state normal school, New Britain, Conn., 1853 and '54; superintendent of the schools of Connecticut, 1855 and '56; and superintendent of the public schools of Boston, 1856-1874, and 1876-1878. He was agent of the Massachusetts state board of education a part of 1875 and '76, preparing for the Philadelphia exposition; was commissioner at the Vienna exposition, 1873; and director of the United States exhibition of education at the Paris exhibition, 1878.

He wrote twelve quarterly and thirty-three semi-annual reports to the school committee of Boston, the reports of the Massachusetts State Board of Education for 1865-'72, besides many other reports, lectures, etc. "City School Systems," his last work, was published in 1885.

He was president of the State Teachers' Association of Connecticut in 1857, of the American Institute of Instruction in 1858, of the National Teachers' Association in 1864. He received the honorary degree of Doctor of Laws from Bates college, Lewiston, Me., in 1872, and also from the University of St. Andrew's, Scotland, 1878; was Officier de l'Instructione Publique, France, 1878; Chevalier de la Legion d'Honneur, 1878.

Though eminently successful as a teacher, his reputation rests chiefly on his ability to organize schools, to grasp and profoundly discuss the principles which underlie the great problems of education. When he spoke, all gave a listening ear. The past he valued for what it was, but was ever hopeful of the future. To improve and elevate our public schools was the central thought and aim of his life. In what he supposed would be his last report to the school committee of Boston, he said,—“For upwards of thirty years I have occupied, without the intermission of a day, various positions of service in connection with the public schools, and on parting from this place I pray that whomsoever you shall choose to succeed me, he may resemble me in the uprightness of his intentions, and surpass me in the degree of his abilities.” After he retired to his quiet home at Danvers, he continued his educational

work, and even to the last conscious moment he was at his task. Thus ended an honorable, useful, and noble life.

DIO LEWIS

died at his home in Yonkers, N. Y., May 21, 1886, in the sixty-fourth year of his age. He was a graduate of Harvard Medical School, a popular and instructive lecturer on hygiene, and the first to establish a system of light or in-door gymnastics as an essential part of general education. In 1860 he started a normal school for physical training in Boston, and afterwards established a school for girls in Lexington, Mass., which is still in successful operation. He was the author of numerous books on health, and was the editor and publisher of the *Dio Lewis Monthly Magazine*, established in the city of New York. He was zealously religious, an earnest advocate of temperance, strictly conscientious, of agreeable and attractive manners, and was eminently useful in his benevolent and philanthropic efforts.

Respectfully submitted :

MERRICK LYON.
EDWARD CONANT.
JOHN KNEELAND.
C. C. ROUNDS.
L. L. CAMP.

Bar Harbor, Me., July 9, 1886.